

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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United States 1 year \$2.50; 3 years \$5.00
Canada and foreign 1 year \$3.00; 3 years \$6.50

How Can We Get 40,000 Subscriptions?

1. We Can Offer Big 270-Page Bible Dictionary-Concordance Free With 3 One-Year Subscriptions for \$5.
2. We Can Offer Big \$3 Book, "The Home: Courtship, Marriage and Children," 381 Pages, Free With 6 One-Year Subscriptions for \$10.

By the Editor

We hope to get, in the next few weeks, 40,000 new and renewal subscriptions to THE SWORD OF THE LORD. To us it is a matter of great burden and prayer, and we want Bible-believing readers of THE SWORD to join us in prayer.

Does a pastor pray, asking God to help in his announcements of prayer meeting next Wednesday night? Does he pray about his promotion of an important evangelistic campaign coming up? He

should, of course. Does an earnest pastor pray about his plans and promotion of the missionary program of the church? About the church budget for the year? About plans for the young people's meeting? About building a soul-winning Sunday School? Of course he does! A good pastor must do much besides preach in the pulpit. Promotion may be as spiritual and needs God's help as much as pulpit

preaching. What good is preaching if no one hears, if no one is saved, if God's people are not blessed?

So it is with us here at the SWORD. We have to pray as much about promotion and circulation as about the editorial content of THE SWORD. What good is it to print the greatest sermons being printed this generation if few people read them? What good is it to stir all to soul winning if the best articles are unread? So TO GET SUBSCRIPTIONS is as spiritual as printing sermons. We must pray much about promotion of circulation as about the editorial matter.

How we have prayed for God's help in this subscription campaign! How can we get 40,000 new and renewal subscriptions to THE SWORD in the next few weeks?

The answer God seemed to lead us in is this: we found a lovely and important Bible dictionary-concordance, 270 pages, double columns, bound in limp leatherette to match your black Bible, which we believe

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The Boy Christ Among the Doctors



By Dr. H. A. Ironside
Late pastor, Moody Memorial Church, Chicago

"Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."—Luke 2:41-52.

It has not pleased God to give us very much information in regard to the early life of His beloved Son, as Man here on earth. Uninspired writers have tried to fill the gap by producing imaginary stories of the childhood, and youth, and manhood of Jesus. There are weird myths stating that He went off to India as a young man and there sat at the feet of Hindu yogis, and learned the art

of healing, and such like rubbish. We may be sure none of these things is true. Our Lord Jesus lived a normal life as a boy, growing up in a beautiful Jewish home where the Word of God was adored and loved.

As a young man He worked at the carpenter's bench with His foster-father, Joseph, and inasmuch

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Prize Winner in Annual Sword Evangelistic Sermon Contest



By Dr. Walter L. Wilson
Box 7604, Kansas City, Missouri

Let us read together a passage of Scripture which contains the very message that many of your hearts need. It is found in Luke 19, verses 1 to 10. Let us read the verses carefully and notice what our Lord said:

"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

Our Lord recorded this for all those whose hearts hunger for the blessing of God which they are not enjoying now. He invites those who labor and are heavy laden to come to Him. He invites those who are hungry to come to Him. He invites those who are thirsty to come to Him. He is the answer to the craving that may be in your heart just now.

Let us note that when Zacchaeus came down from the tree he heard a wonderful and simple message that changed his entire life. That same message will change your life if you receive it as Zacchaeus did. The message is a short, concise statement that will set at rest all your doubts and any dilemma that you may find yourself in concerning God's

way of salvation.

You will notice in verses 9 and 10 that the salvation of the soul is too important in God's estimation to make it a complex matter, a system

of human activities and church ordinances. Christ knew that we would be ordinary people, with ordinary minds, so He presents to us in a few simple

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MARRIAGE AND HOME

By Evangelist John R. Rice

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."—Gen. 2:18.

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."—Heb. 13:4.

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."—Matt. 19:4-6.

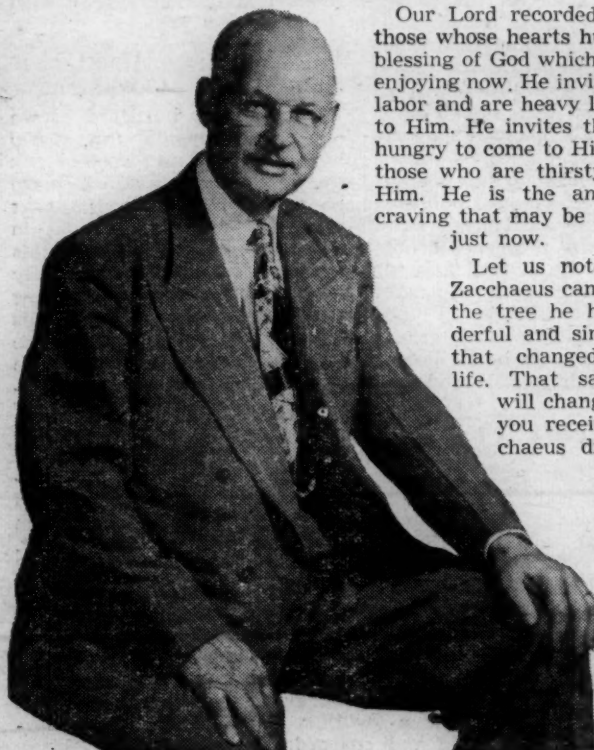
Someone has said that the three sweetest words in the English language are mother, home, and Heaven. These three words center around the middle one. No one thinks of mother without thinking about home. And home itself ought to be a picture, a reminder, of Heaven. Nearly everybody who

ever thinks about Heaven thinks about loved ones whom they expect to meet with there. So the home is rooted in the heart's tenderest devotion and memories and aspirations of every normal person.

In Psalm 68:6 the Scripture

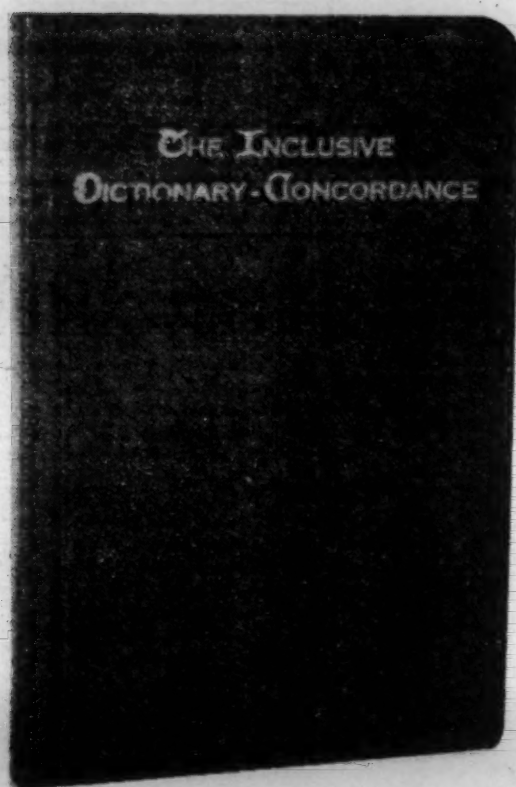
says, "God setteth the solitary in families." That means that one of the great blessings God gives is the home and the family. How much better it is that the unit of the family should exist, with its tender ties, with its safe protection, with its sure provision for those who could not stand alone. A chicken is able to pick its own food, with a little supervision and protection by the mother, soon after it is hatched out of the shell. And in a few weeks' time the chicken does not need a mother at all. Even a kitten or a puppy is soon able to eat and go without the parent's protection and care. But a baby should be fed, normally, at the mother's breast for ten or twelve months, and then must be provided for and protected and

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Dr. Walter L. Wilson

FREE!



You may have, absolutely free, this big 270-page, limp leatherette-bound Bible dictionary-concordance with 117 illustrations, with maps, with a Bible dictionary giving information about names, places, weights, coins, measures, and things and customs of Bible lands, and a concordance showing how to find verses you want to find in your Bible, for three one-year subscriptions to THE SWORD OF THE LORD for \$5 in the United States, for \$6.50 in Canada and foreign countries!

Or you may have the big book, *The Home: Courtship, Marriage and Children*, 381 pages, 22 big chapters, a regular Bible manual on the Christian home, selling regularly for \$3 all over America, by sending only six one-year sub-

scriptions, new or renewal, for \$10 in the United States, \$13 in Canada or foreign countries.

You get an \$18 value for only \$10!

Subscriptions may be either new or renewal. You may renew your own subscription three years or six years, if you like. You may get Christmas subscriptions now, if you like, and we will hold them up and start them with the Christmas issue, and will send a card just before Christmas, announcing your gift. Also the extra premiums you may get with several subscriptions will be splendid gifts.

Send what subscriptions you can today. Print or write very clearly and fully the names and addresses. Mark each renewal subscription "renewal."

Sermon Outlines

By the Editor

We have received four books of sermon outlines from The Religious Press, 2206 East Dupont, Belle, West Virginia. These four have plastic-covered binding, lie flat in notebook style, pages size 5 1/2 by 8 1/2. They are nicely printed with about fifty outlines to the book. They are:

1. SERMON OUTLINES by Thomas D. Toler
2. OUTLINES FOR FEEDING THE SHEEP by Thomas D. Toler
3. CAMERON'S SERMON OUTLINES by John D.

Cameron

4. EXPOSITORY OUTLINES by John D. Cameron

We believe Brother Toler, the editor and publisher, to be a sound, Bible-believing preacher. The sermon outlines are generally topical. They may be suggestive and stimulating to preachers in making their own sermon outlines.

The four books of sermon outlines sell for \$1 each and may be ordered from the above address.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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THE EDITOR'S Notes

by John R. Rice

Today, Sept. 12, we sent another check for \$2,000 through The Evangelical Alliance Mission to Japan. This, with the \$1,000 sent a week or so ago, makes \$2,500 for a half million more copies of the booklet, "What Must I Do to Be Saved?" and \$500 to help print and circulate the first few issues of THE SWORD OF THE LORD in the Japanese monthly edition.

We have promised \$500 more for the Japanese edition of THE SWORD OF THE LORD, to go along with \$500 given by Dr. and Mrs. Fred Jarvis. We have promised \$700 more to an evangelistic fund for Japanese pastors who will be using tents and sound trucks in revival campaigns over Japan. The evangelistic fund will simply pay advertising, gas, oil, and incidental expenses while they evangelize. So we still need \$1,200 for immediate evangelistic needs in Japan at the time this is written.

Other fields are pressing for money for new printings of "What Must I Do to Be Saved?" There is an earnest appeal from Portugal where we have already circulated some 600,000 copies of the booklet through an inter-mission committee of missionaries. We need big printings in several languages in India. We have an earnest request for help to print an edition of 50,000 copies of "What Must I Do to Be Saved?" in Afrikaans, the language spoken by millions of people in South Africa, both white and colored. We are sure that friends will help in this missionary burden. Those who feel impressed may send their gifts to the Sword Free Literature Fund.

Are You Reading the "Jungle Doctor" Stories?

Some Christians will miss a great blessing if they do not read the "Jungle Doctor" stories now appearing in THE SWORD OF THE LORD. These true stories happening on the mission field in the Tanganyika Territory in East Africa, were written by Missionary Paul White, and if you do not read them, you will certainly miss a blessing. See the wonderful results of the foreign mission work, see how human and interesting and sometimes touching are the stories of the African converts.

We suggest that for your young people or for your church library you buy books of the "Jungle Doctor" series by Missionary Paul White. All are very, very good, spiritual, and interesting. Don't miss these "Jungle Doctor" stories in THE SWORD!

Methodist Layman, Will You Go on Supporting the Infidelity of "The Interpreter's Bible" Commentary?

We have published seven articles exposing the outright modernism, the unbelief, the betrayal of the historic Christian position that is being published in the 12-volume commentary called *The Interpreter's Bible*. These articles by Evangelist Robert L. Sumner have done tremendous good. We have much more about them.

What will Bible-believing laymen among Methodists say to this outright denial of the faith widely published by the Abingdon Press, the official Methodist publishing house? Will they continue to support preachers who betray Christ, who break down faith in the Bible, who do not believe in the virgin birth or in the blood atonement?

We believe that any Christian who gives money to support the spread of infidelity sins against God and will have to give an account for it. Methodist preachers have their hands tied. They are bond servants and must go where they are sent, must support what they are told to support or they will be shunted out to a smaller pastorate, or a poor little circuit, and eventually maybe taken out of the ministry. But Methodist laymen do not have the same yoke upon them. Modernist leaders cannot control Methodist laymen if the laymen want to do right about this matter. And the one argument that every Methodist preacher in

We Were Mistaken

When the Revised Standard Version of the New Testament was published in 1946, the editor of THE SWORD OF THE LORD was misled, as were many, many others, by the claims of the Revised Standard Version committee for the accuracy of the new translation.

In the New Testament a special effort was made to gain the endorsement of sound Bible scholars. So many offensive translations and notes which were to appear later were omitted. For example, the blasphemous note on Matthew 1:16 saying, "Other ancient authorities read *Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ*," as printed in the Revised Standard Version when the whole Bible came out, was omitted at first in the New Testament itself.

Also, Matthew 1:23 quotes, "Behold, a virgin shall conceive and bear a son . . ." quoting from Isaiah 7:14, and we had no inkling that in the Old Testament this would be denied and afterward would be made in the same passage to deny the virgin birth, and say that only a "young woman" should conceive the Saviour.

As further investigation was made, it was found that the New Testament translation was not accurate. It often gives a paraphrase instead of literal translation; it sometimes deliberately guesses at the origin of a word. For example, in John 3:16 the unbelieving translators went against the scholarship of the centuries and instead of " . . . he gave his only begotten Son . . .," put "his only Son."

We found that in the Old Testament repeatedly the translators "conjectured" and inserted some word which they thought the author should have used, instead of the word which is already present in the Masoretic Text handed down to us. It was found that this translation by unbelieving, unconverted scholars was deliberately slanted to cast reflection on the deity of Christ. Repeatedly in the New Testament, Christ is addressed as "you," and the translators gave the explanation that "Thee" and "Thou" were only used about deity!

In my book, *The Power of Pentecost*, published in 1945, I mentioned the Revised Standard Version as an accurate translation. In fact, I said, "There are some faults in this translation, but I suppose that almost all scholars will agree that it is the most thoroughly accurate of all translations of the New Testament into the English language."

However, further study by Bible scholars everywhere proves that they do not agree to that estimate, and neither do I, after detailed study. The Revised Standard Version, in my humble opinion, is not as accurate as the King James Version, and far less accurate than the American Standard Version. We do not recommend the RSV. We believe it is

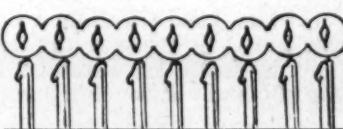
deliberately slanted to please modernists and to detract from the claims of the deity of Jesus Christ. We believe it was translated by unconverted men who were thus spiritually incapable of understanding and translating the Word of God. We believe this translation was falsely advertised to deceive unwary people. It does not correct "50,000 errors in the King James Version," as some writers claimed. It is not more accurate than the American Standard Version, but less accurate. It was not partially prepared by Southern Baptist scholars as claimed. Dr. A. T. Robertson and Dr. John R. Sampey, briefly on the committee before it did any work whatever, had no part in the preparation. Dr. Kyle M. Yates, who was on the committee for a time, went to the pastorate, according to the admission of the committee, and had little time to work on the translation. From hundreds of capable scholars available who believed the Bible, and were known as defenders of the faith, none were selected, but the committee was deliberately loaded with modernists, including one unconverted and unbelieving Jew.

We are not against new translations of the Bible; we are simply against translations of the Bible by unbelievers, just as we are against preaching by unbelievers or Bible teaching by unbelievers, or any place of Christian leadership whatever by those who do not believe the Bible and do not believe in the deity, virgin birth, blood atonement, and resurrection of Jesus Christ.

— THE END —

"Thy word was unto me the joy and rejoicing of mine heart."
— Jer. 15:16.

If the reader understands very little of the Word of God, he ought to read it very much; for the Spirit explains the Word by the Word. And if he enjoys the reading of the Word little, that is just the reason why he should read it very much; for the frequent reading of the Scriptures creates a delight in them.—George Müller, from *Gathered Gems*.



BIRTHDAY TIME!

Yes, when it's birthday time for your friends send THE SWORD OF THE LORD! A year of joy for \$2.50 (\$3.00 outside U. S. A.)

the world understands is simply to have his pay cut off when he does not stay true to the Bible. And every Methodist bishop and official will understand that kind of language. And Christian laymen ought to protest, but added to a verbal protest, they should simply withdraw all financial support of any Methodist enterprise which spreads modernism. They should not support the Methodist publishing house as long as it prints outright modernism, they should not give money to the denominational program as long as it supports modernists and infidels in the schools and colleges and seminaries, and helps to break down the faith of ministerial students and others.

We do not apply this rule to Methodists alone. Baptist infidels are no better than Methodist infidels. Presbyterian infidels are equally as bad. No Christian should support any publishing house, any school or college, any denominational program if part of the money goes to support the denial of the historic Christian faith, the breaking down of the confidence of people in the Bible, and that goes to support the deniers of the virgin birth, blood atonement, bodily resurrection and deity of our Lord Jesus Christ. Those who give should first pray

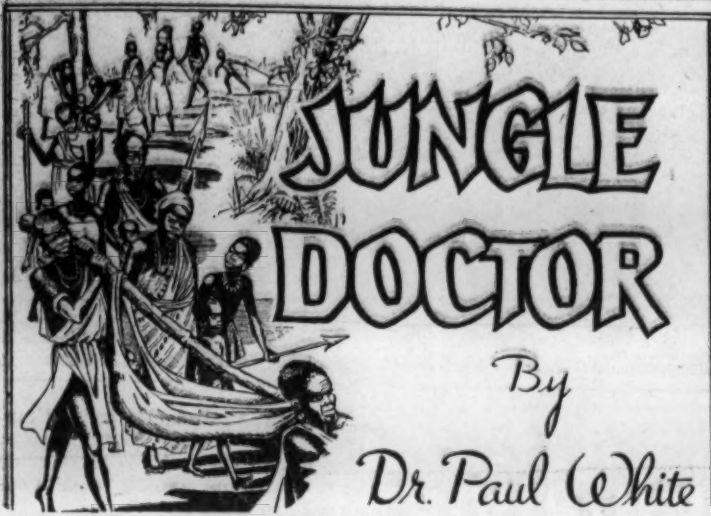
and then give to honor the Lord. Our giving must match our convictions and our praying if God is to bless our praying.

Will You Pray About the Subscription Campaign?

We are deeply burdened as we press the campaign for 40,000 subscriptions to THE SWORD OF THE LORD, new and renewal, which we hope to receive within the next few weeks. Will you join us in earnest prayer? We feel that this is a matter in which we urgently need God's help. We do not want the subscriptions without His blessing. We want God to move the hearts of those who ought to subscribe for themselves and others. I am making it a matter of earnest prayer and I beg you to join me.

Those who can send subscriptions should pray as well as send subscriptions. But whether you can send many subscriptions or not, you certainly can pray as God gives you a burden and concern about the matter, and I earnestly request that you bring the matter before God.

And hadn't you better send subscriptions today? We think you will like that fine Bible dictionary-concordance, or the big book, *HOME—Courtship, Marriage and Children*.



CHAPTER IV

Mosquitoes

The lame carpenter and I were walking carefully over the roof of the men's ward.

"Solder up this hole, Elisha, and see that this sheet of iron is nailed down firmly again, and clean out the gutter at that corner."

The African nodded.

"Are all the well lids in order?"

"Yes, Bwana. Not a solitary mosquito will breed there this year."

"Good. I will help you with that gutter."

"But, Bwana, will you have time?"

"I think so."

The carpenter smiled at me.

"Perhaps, Bwana. You have not seen what I have seen."

He pointed with his chin beyond the water-covered mud flats to the road, a mere winding track through the cornfields, where perhaps two miles away could be seen a procession making its way to the hospital. One of the dressers had seen it, too.

"Here comes trouble, Bwana."

As they came closer I saw a native ambulance carried by two men. Then, one behind the other, walked some twenty men and women. The rear was brought up by a small boy dragging a reluctant goat by its hind leg.

I left the carpenter to his soldering, and went to greet the cavalcade.

A man came forward to greet me.

"Mbukwa (Good morning), Bwana."

"Mbukwa."

"Zo wugono?" (How did you sleep?)

"Ale zo wugono gwegwe?" (And how did you sleep?)

"Is it well at your home?"

"All is well. And at yours?"

"And what do you eat these days?"

"Only porridge," I replied. "And what do you eat?"

"Only porridge," he answered.

I wanted to know what was in that blanket tied on to a rough-cut pole carried by the two African stalwarts, but custom forbade that I should speak of that until all the greetings were over.

"What of your garden?" he asked.

"All is well," I replied. "And yours?"

"It is well," he answered.

At last, after further words, he said:

"Behold, we have brought a sick one."

"O-o-o-h," I said. "And what is his sickness?"

"He has had fever for ten days."

"And why did you not bring him sooner?"

"Behold, was he not being treated by the medicine man?"

"Aha-a-a," I replied. "Was he helped?"

The man looked nervously towards his relatives and in a low voice, replied:

"We think the child is dying, so we brought him to you."

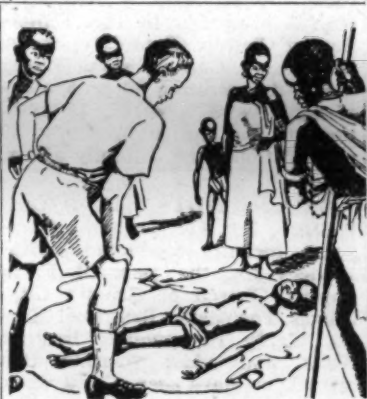
"O-o-o-o-h. Did the medicine man send you to me?"

The African dresser by my side smiled.

The man looked uncomfortable.

"Never mind, my friend. Let us see the child, and we shall try to help him."

Gently they lowered the pole, and undid the blanket. The relatives crowded round. In front of me, on the hospital veranda, lay a small boy, eight or nine years



of age, dressed only in a loin cloth. He was completely unconscious, and lay there rigid, his body burning with fever. There were livid cuts on his stomach, and small gashes underneath his chin—the work of my rival.

"Behold," said I. "Has he been helped by the *Muganga* (witch doctor)?"

The relatives stood silent. The dresser picked him up and carried him into the ward. The African lad whom I had trained to use a microscope arrived with his tray of slides, needles, and stains. Grasping the child's finger firmly he pricked it and squeezed a drop of blood on the slide. Drying it, he ran off to examine it in his laboratory.



I turned to the native nurse who was making notes in the ward book.

"Temperature 105.2. Can hardly feel his pulse. I doubt that he can recover."

We went out to the relatives.

"He is very, very ill. Oh that you had brought him in sooner."

"Will he die?" asked the father, in a hushed voice.

Before I could answer, the grandmother, a thin, wild-looking woman, flashed round on him:

"Of course he will die. If our doctors could do nothing for him, what can these Europeans do, with their strange ways, and their strange medicines?"

The old African hospital matron turned to them, as they stood there in the brilliant sunshine of the tropical forenoon.

"Am I a European?" she said.

"Do I not know our customs? Do I not know that the way of our Bwana here is a better way than that of our customs, and that his medicine works where ours fails?"

Have you not come here because the witch doctor is beaten?"

They stood in silence, the men leaning on their spears, the women squatting against the wall.

"Listen, my friends," I said. "We do not rely on medicine only. We are here because we know God. We can speak to Him, and we know that He will answer. I tell you frankly, my medicines are not enough to save this lad's life unless we have the help of God. Let us ask Him to help us now."

The grandmother spat! "I will have none of this," she said, and stalked out of the hospital grounds.

"Bwana, take no notice of her," said the father. "Speak to God."

Simply, and in their own language, I asked God to guide my judgment, and to spare the child's life, and to convince the relatives that God's way was the only worth-while way in this world and in the world hereafter.

I turned back to the ward, to find the African dresser ready with his report.

"He has bad malaria, sir. Very bad fever indeed. Very much of his blood is attacked by many malaria parasites."

"Right," I said. "Call Daudi. I want syringes, needles, and quinine."

"He is here, Bwana. I called him on my way over."

The small boy had malaria of the brain—cerebral malaria. Carefully I injected quinine into a vein. I left instructions with the African nurse, and the mother was allowed to sit on a three-legged stool beside the cot. During my late afternoon round of the hospital I gave the child another injection, and had a sense of foreboding as I listened to his gasping breathing, and saw that his temperature was still 105.

The cook boy's head appeared round the door:

"Bwana, your dinner is ready."

Nothing more could be done for the moment, so I went back to my house.

It was just after midnight when I was again called to the hospital. As I sleepily pulled on my mosquito boots my foot touched something at the bottom of one of them. I hastily pulled the long boot off, and shook out a scorpion!

I dealt with it rapidly and forcibly, got into some clothes, and made my way up to the hospital. A jackal yelped in the peanut gardens beyond the hospital, and through the still night air came the braying of the local donkeys.

It was two o'clock before I left the maternity ward. The mother and her amusing-looking twins were all well, and I thought I would just pop in to see how the little lad was. I walked into the



ward, and could hardly believe my eyes. Two big feet were sticking up over the end of the cot.

It was the grandmother!

I pulled her feet, and said:

"Eh, what are you doing?"

A sleepy head appeared at the other end, and an irate voice replied:

"What are you disturbing me for? Have I not been insulted? Was this child not given a bed, and was not I left to sleep upon the floor?"

"Were you not told to stay at home?" I retorted, "and not to interfere with the treatment of the child? Do not you, an old woman of the village, know the customs of the tribe? Do you wish to disobey the words of the doctor? Is it not forbidden?"

"Oh," she said. "Then what must I do?"

"Go," said I, "and go quickly!"

She shuffled out of the room, and I hastened to pick up the child. He had been pushed under the bed on to the cold concrete, and was lying there naked and gasping. His pulse was fluttering. I jumped for the injection tray, and gave him a strong stimulant. In a few moments the pulse start-

ed to fade away again. I repeated the injection. A sleepy night nurse brought two hot-water bottles. Through the dark hours of the early African morning we fought to save the little fellow's life. At five o'clock I felt that he was distinctly better, and went home, hoping to get an hour or two's sleep. Outside I found the grandmother crouching behind a wall, trying to get back to the child. She thought she could help him, but I knew otherwise, and, taking her firmly by the hand, we went together to her house. All the way she was an unwilling listener to a vivid programme of what would happen if she entered the hospital again without my permission.

My head seemed hardly to have touched the pillow when I was called again. I groped for the hurricane lantern, and then realized that it was already dawn.

Lying gasping on the hospital veranda was a man who had been shot by an arrow. While the operating theater was being prepared I went in to see our little patient. His temperature was down to 101, and his neck had lost some of its rigidity. I walked to the theater, and by eleven o'clock the operation was over, and three inches of arrowhead had been removed from the man's internal mechanism. One more peep at the small boy showed him to be definitely improved. Ordering another injection, I dragged myself wearily off to bed. The next evening he opened one eye, and said:

"Bwana, *Nadabuka* (I'm hungry)."

The happiest thing I had heard for days. Two days later he was running round the hospital grounds. Then within a fortnight of his arrival, the father, the mother, the uncles, the aunts, the friends and the relatives waited upon me in deputation.

"Might they take the small boy home?"

"Yes," I said. "You may."

"Bwana, we see in his recovery the hand of God. We know now that these new ways are much better than our Gogo customs. We want to learn more about Jesus."

At that moment Roger arrived with tea. "If they give a cow as a 'thank you,' may I buy it, Bwana? I've still ten cows to get for my dowry."

His brother smiled at me.

"Do you notice how eager he is to bring your tea these days, Bwana? Has not his Nora got fever, and does she not smile at him through the window of the Ward?"

Roger had tactfully withdrawn out of earshot!

An hour later I sat at my front door and watched my little patient and his relatives walking home over the plains to their village. All his relations had turned to "*sindiciza*" him (to see him safely on his way home). They were a merry, laughing crowd; even the



grandmother was smiling. The little lad ran on in front to meet his small friend who stood waiting to welcome him back to his *kaya* (his house).

"Well!" I said, to the kitchen staff. "Did we waste two shillings in saving that life?"

The cook boy looked up from where he was splitting bits of thorn tree with an old meat chopper.

"Is not a child worth the price of a thin sheep, Bwana?"

(Reprinted by permission of the author from the book *JUNGLE DOCTOR*, published in the U.S. by Wm. B. Eerdmans



Should one marry or not? Explain First Corinthians 7:1, 8, 9.

Many Scriptures make it clear that God made men and women to marry. You mention Genesis 1:28: "Be fruitful and multiply and replenish the earth." The same command was given to Noah in Genesis 9:1. Hebrews 13:4 says, "Marriage is honorable in all, and the bed undefiled." When God made woman, He said, "It is not good that man should be alone; I will make him a help meet for him" (Gen. 2:18.)

The only question brought up in First Corinthians, chapter 7, is this: sometimes, for Jesus' sake, Christians are able to give up their ordinary rights and privileges in order to serve Jesus better. It is normally better for people to eat regularly. Sometimes, to seek the face of God, it is proper for people to fast. Normally God intended people to sleep regular hours. But sometimes there is a special matter of serving God in prayer; it is proper then for people to spend the night in prayer. Just so the normal way is that men and women should marry and have homes and children. But in extraordinary cases God calls some people to give up the idea of home, give up the idea of having wife and children, to serve the Lord better. Paul himself wished that others could be as he was, without a wife or child, in order to serve the Lord better, but he wished that only in such cases as were particularly called to it, he said. He plainly said, "It is better to marry than to burn."

The whole matter is summed up fairly well in First Corinthians 7:27 and 28, which says, "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you." It is not wrong to marry if one has a beloved, a Christian, whom he can marry in the will of God. But marrying means certain distractions and extra burdens; so a Christian should be content, if he is married. But if he is not married and under no special need to marry, he should not specially seek to marry.

Noteworthy NEWS Notes

GARB GIVES \$24 EACH TO MISSIONS PER YEAR

The General Association of Regular Baptist Churches has just released final statistics for the fiscal year ending May 1, 1956. The total membership of its 759 churches is 129,100—an average per church of 170. This is an increase of 5,061 over last year. Missionary contributions totaled \$3,107,008.61 which is \$24.07 per capita. General current expense contributions amounted to \$6,160,498.31. Contributions to church building funds amounted to \$2,057,480.01. Total contributions were \$11,324,986.93.

TURNING POINT IN LIQUOR ADVERTISING?

According to the *Christian Herald*, the liquor people are crowing over their latest coup, which apparently caught magazine readers off guard or unconcerned. Traditionally the liquor industry has had a self-imposed ban on associating women with alcoholic drinks in their advertising. But in the June issue of *Life* there appeared a picture of a respectable-looking, gray-haired lady drinking a cocktail. The advertiser took a calculated risk. What was the reaction? Nobody objected, ac-

(Continued on page 12)

Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.)

The Editor With Two Japanese Preachers



Above is a snapshot taken at Karuizawa, Japan, at the ministers' conference sponsored by the New Life League, where Editor John R. Rice spoke in July. At left is Pastor Canada, chairman of the evangelism committee of the New Life League, who had the burden for the centennial evangelistic program to culminate in 1959, to be sponsored by evangelical pastors. The editor is in the center. At the right is Evangelist Hideo Aoki, who was elected general secretary of the New Life League, co-ordinator of the three-year plan of evangelism. Dr. Fred Jarvis, Missionary of The Evangelical Alliance, is president of the New Life League.

Hear Evangelist Aoki!

By the Editor

Evangelist Hideo Aoki, pictured on the right above, is a Japanese-born, American-trained evangelist. In October he expects to secure his Ph.D. degree from Leland Stanford University in California. He came to America as a boy and his education and training are of the very highest type. He is an earnest, soul-winning evangelist, speaking both Japanese and English fluently, and so was selected by the pastors as an ideal general secretary for the New Life League and co-ordinator of our three-year plan of evangelism in Japan to culminate in 1959, the centennial year, after 100 years of Protestant missions in Japan.

Brother Hideo Aoki is to be in the United States after October 15 and will be available for services in churches. I have not heard him speak, but I hear only the finest word about his deep concern for souls, his sound teaching, and his gifts. I hope that many churches will invite him to appear for a Sunday or for several days to preach the Gospel and to represent the work in Japan.

It is our hope that some good Christian people or a church or two will take on the support of Brother Hideo Aoki as a Japanese missionary. He will be a better prospect as a missionary than most of those we send out. For one

thing, he is a native-born Japanese, and speaks the language fluently already, and will not have to take three years of study before he can preach in Japanese! For another thing, he already has a fine education. And then again, already pastors and others have asked him to take this great responsibility of helping to co-ordinate and promote and push the work of the New Life League in a three-year evangelistic program for the whole of Japan. I think that it would be a wonderful opportunity to invest some of the Lord's money by helping support Brother Hideo Aoki, and I hope I will be able to help in that myself.

Those who wish Brother Hideo Aoki to speak in your church, to preach the Gospel and to present the needs of Japan, may write to him, Evangelist Hideo Aoki, c/o The Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

Brother Aoki will try to bring a blessing, preaching a gospel message and answering questions about the soul-winning opportunities in Japan. No church is obligated for more than a free-will offering and entertainment, and so we believe many will want to have him for the blessing of direct touch with the foreign mission field.

Part of the crowd attending "Ladies' Night" at the Milledgeville, Georgia, tent crusade, August 13 through 26, with Evangelist Hugh Pyle. Since it was "Ladies' Night," the women were standing to sing when this picture was taken, and the men are seated. There were 134 first-time decisions for salvation in the two weeks.



WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST HUGH F. PYLE of 1721 South Gordon Street, S.W., Atlanta, Georgia, together with Frank Garlock, song leader, held a blessed revival crusade in Milledgeville, Georgia, August 13 through 26. The meeting was held in a large tent located at the Milledgeville, Georgia, airport, and crowds averaged 600 to 700 per night. During the two weeks, 134 made professions of faith, and 104 others came on rededication of their lives or seeking assurance of salvation. On one night when the evangelist preached on sin, more than 100 young people and boys and girls took a public stand against such things as smoking, dope, dancing, petting, dirty movies, drink, etc. On the last night of the meeting, 26 souls came to trust Christ before the invitation was even given, and others followed during the invitation. The meeting was sponsored by several small Baptist and Methodist churches in and around Milledgeville. Pastor Jim Harwell of the Bethany Baptist Church of Madison, Georgia, was the pastor who spearheaded the movement among the co-operating pastors. Mr. Albert Daniel, a Milledgeville businessman, was chairman of the crusade. The meeting was a result of the weekly prayer meetings of the Central Georgia Prayer Group which gathered every Friday night for months, praying for revival.

EVANGELIST LARRY TAYLOR, 454 Beryl Drive, San Antonio, Texas, held a successful revival campaign in the Temple Baptist Church, Clute City, Texas, Rev. V. A. Geo, pastor. During the 10-day meeting 30 professions of faith were reported, 18 additions to the church by letter, 30 rededications, and 3 family altars.

EVANGELIST J. OSCAR WELLS, Box 417, Bethany, Oklahoma, recently conducted revival services for the year-old Faith Baptist Church of Granite City, Illinois. The pastor, Rev. Buel Martin, highly recommends Brother Wells, and adds: "During this revival, we have seen a real work of the Lord. . . . Thus far the Lord has given us 29 additions to the church and 10 rededications."

From **EVANGELIST EDDIE WAGNER**, 132 North Van Buren, Little Rock, Arkansas, come reports of two fine meetings.

At the Conservative Baptist camp in Muscatine, Iowa, every unsaved young person in the camp was converted before the week was over. Some 120 teen-age young people from several Conservative Baptist churches in central Illinois were in attendance.

Twenty-four people were saved, including a man 73 years of age, in a revival at the Evangelical

One Hundred Twenty Revivals in Past Five Years

By Evangelist Freddie Gage

This past month we celebrated our fifth year in full-time evangelism. Jimmy Snellen has been with the team three years. God has been so wonderful! We praise His name! We have seen over 7,000 added to the churches by letter and baptism; thousands of rededications, hundreds of family altars, and sixty-two young men have come forward to answer the call to the ministry. It's wonderful in our sight, and to God be the praise. The Lord has permitted us to speak in over 200 Baptist churches, penitentiaries and jails; over sixty high schools, colleges, delinquent homes and narcotic hospitals. One of the greatest blessings we had was when we conducted a revival meeting at Gatesville State Reformatory where 268 boys professed Christ as their Saviour.

During the first six months of 1956, the Freddie Gage Evangelistic team has conducted revivals in the following churches; First Baptist Church, Nicoma Park, Oklahoma; Norhill Baptist Church, Houston, Texas; Phoenix Avenue Baptist Church, Tulsa, Oklahoma; Immanuel Baptist Church, Fort Worth, Texas; Memorial Baptist Church, El Campo, Texas; The Open Door Baptist Church, Dallas, Texas; Oak Lawn Baptist Church, Texarkana, Texas; The First Baptist Church, O'Donnell, Texas; First Baptist Church, Ranger, Texas; First Baptist Church, Oakdale, Louisiana; Mount Houston Baptist Church, Houston, Texas; First

Baptist Church, Snyder, Texas; Central Baptist Church, Springhill, Louisiana; First Baptist Church, Cushing, Oklahoma; First Baptist Church, Blanchard, Louisiana; First Baptist Church, Poteau, Oklahoma. In these campaigns, for the first six months, there were 956 actual additions to the churches and scores of rededications and other decisions for Christ. Nine of the above churches have invited the team back for a future engagement.

Will you please continue to pray for us that we may stay usable so our Lord can continue to use us till He comes again.

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

THE SWORD OF THE LORD
Subscription Dept.
214 W. Wesley, Wheaton, Ill.

Methodist Church, Rector, Arkansas, Rev. George Kelly, pastor. More than 100 decisions were made by Christians during this two-week campaign.

Rev. Dewey Godwin, pastor of the Community Church at Skellytown, Texas, tells of a 10-day meeting with **EVANGELIST JIMMY MERCER**, 1222 West 50th Street, Minneapolis, Minnesota. Six came to the Lord for salvation, and others for rededication. Brother Godwin reports large crowds, and sends a fine recommendation of Dr. Mercer.

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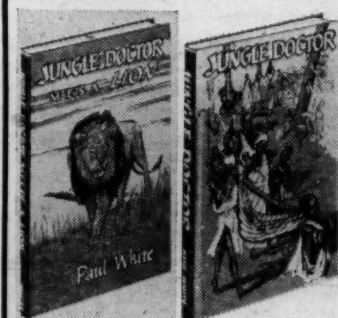


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Dr. Bob Jones SAYS:



Here is a quotation from a letter from a very fine Christian young woman:

"I just wanted to write and express my appreciation to you and the school for what you have done for me. After having spent two years in the Academy and four in the University, I feel that I could not find words to thank you enough for all that I learned there. Had it not been for the Student Loan Endowment Fund, I could not have come to Bob Jones University and received the training that I have been privileged to receive. I just praise His wonderful name each day for the school and the type training that a student gets there. God has given me a wonderful husband who is also a graduate of the University. We have had many opportunities to witness this summer, and we are praying that He will keep us faithful in His ser-

vice each day. Pray for us that we might remain faithful."

You friends who are co-operating with us financially cannot realize how well your money is invested. You have had a part in this work. You are helping us with the missionary program and in every other way.

At this time we need your co-operation, and we are counting on it. Please let us hear from you, and please invest some of the money God has given you in the work here. We are trusting God for the greatest and most victorious year we have ever had. The Lord is with us in an unusual way. Remember, we will be expecting to hear from you. Thank you and God bless you.

BOB JONES, FOUNDER
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GREENVILLE, S. C.

(Advertisement)

Grace Notes

By Grace Rice MacMullen

Singers should always be ready to sing, with music at hand!

I'm sure most of us, when we hear a lovely voice singing a lovely song, think, "If only I could do that!" I do; I often wish the praise for the dear Lord that is in my heart could be expressed beautifully as some do it.

But there is one time when, more than any other, I wish desperately for a beautiful solo voice. This usually occurs a half-hour to five minutes before church time, when occasionally for some reason we find we don't have special music ready. Someone falls ill, or is called suddenly out of town, and no one is ready to sing. We think of this one; but she hasn't anything ready. We think of another; he'd be glad to sing, but he hasn't any music with him. Perhaps these two, who sing regularly together, can fill in at a moment's notice. But they've sung so much—why, they sang last week and can't believe people would want to hear them again today! Another might sing, but she becomes too nervous when called upon suddenly; another sings only if the music is transposed, and there isn't a pianist here who can do it. The scheduled soloist has a sore throat.

So there I stand, with my mediocre voice, wishing it weren't, "with loveliness rotting in my throat," as a poet put it, because I would so love to sing, even on the spur of the moment!

Maybe you sing, and maybe you've heard some of these reasons. Maybe you're the one about whom they say, "Oh, she has a lovely voice, and she always has something ready, but I wouldn't dare ask her at the last minute—she'd be insulted!"

Or perhaps you play an instrument; and when you are asked to play, you say to the pianist, "Can you play that in seven sharps, please?" Then when she looks horrified, you shrug your shoulders and say, "Well, I'm sorry. I guess I just can't do it."

Or are you, perhaps, the modest one who says, "Oh, I couldn't sing! You have so many better singers here—why there's Mrs. Johnson, and she's my teacher. I just couldn't sing before her!"

If you have a voice at all, it was given you to sing the praises of God. Sometimes we say, "Oh, I'll use it for God . . . if this and if that." To really serve Him aggressively, not just when you're forced into it, takes some preparation and thought and prayer, it is true. But how much more pleased He must be with the one who takes more effort and tries to be used, rather than sitting back and waiting for opportunities to be thrust upon him or her. The wife who has to ask, "Do you really love me?" is never quite as convinced as the one who hears, "I love you" spoken or implied many times a day.

When I was in college, there were many calls for gospel team work, and special service, along with the regular responsibilities I took at my own church. There had to be some way to decide which opportunities to take and which to turn down. I finally decided that I ought to take every opportunity that was offered, unless there was some reason why I could not. Sometimes I couldn't go because I really needed to study. Sometimes I had previous commitments. But I made myself a rule that I would never refuse an opportunity just because I was tired, or didn't want to go, or because there would be a small group. This may not be right for everyone, but for me it has seemed what I ought to do.

Perhaps it seems that some of these "reasons" given above can't be helped. After all, if you haven't

any music with you, you can't sing, can you? What if you really do have to have music transposed, and there isn't a competent pianist? Let's think together for a moment about ways to solve these problems ahead of time, before they prevent you from accepting opportunities to serve musically.

(1) Anyone who can sing at all should prepare to sing so as to be useful. It isn't enough to have something ready and to wait to be asked; speak up and tell the music committee or the pastor you're ready to sing. It is such a joy to hear this, and to know people are really eager to serve.

(2) If I could sing solos, I would begin at once to get ready a "repertoire" (a big word meaning a group of songs you know!) of favorite solos. I would sing them over and over so that I was thoroughly familiar with them, and memorize the words. Any soloist worth his salt should have at least three numbers memorized, ready to sing at the drop of a hat. This will make you more at ease in singing, and you get the message of the song over much more effectively because you can concentrate on it. By all means, if you are called on to sing solos, start a program of memorizing and stick to it.

(3) The problem of "not having music" can be solved. It can be solved in two ways: first, those who are sometimes called on to sing can make it a point to always have some music along. It isn't a bad habit to keep a solo book—one of the Singspiration Favorites, for example, (which you may get from your book store or order from the Sword for 65c plus postage)—right with your Bible so that it goes to church with you every time you go. You may have to buy a new book once a year, but it will be worth it in the satisfaction of not being caught empty handed that time you tentatively agreed to sing and then forgot it, or were called on and couldn't produce. The second way is to pick out two or three favorites from the hymnbook regularly used in your church, prepare them as special numbers, and save them for these last-minute occasions. Take one which isn't hard musically, but which has a great message, one you can really put your heart into. It doesn't have to be a new one, or even one rarely sung. If I were to have to sing, without any previous preparation or special music available, I think I would use "Peace, Perfect Peace," or "Tell It to Jesus," or "Great Is Thy Faithfulness," because these always are so meaningful to me. "Give Me a Passion for Souls" is another good one, and "Day by Day;" both are used by friends of mine for this particular fill-in purpose. I think perhaps this one thing, more than any other, will help to get you ready for the unexpected opportunity. If you follow none of the other suggestions given here, I urge you to use this one.

(4) Begin now to collect your own favorite special numbers in a loose leaf book—two copies of each, so the pianist can have one. This has many values for the singer: It keeps the songs you have worked on together, so they are available at a moment's notice. (How many times have you rifled rapidly through this book and that book, trying to find a particular song which appeared only in the last one!) It makes it easier to choose what to sing, because all your solos are in one place. You don't sing one too frequently and forget about another. It is a good idea, by the way, to keep a record at the bottom of the sheet, or on the back, of when and where you

used each number, if you sing frequently at the same place. Simply write, "10-11-56, F. B. C." (to signify, for example, First Baptist Church). You will soon setup your own code system, perhaps using A. M. to indicate the morning service, or appropriate symbols for other information you might want to have later. And I am sure I do not have to tell you how convenient you'll find the two copies, which provides one for the pianist. Those whispered conferences don't do anything to put the audience in a receptive mood for your song, and they make your lack of preparation only too obvious.

(5) For those with transposition problems, a facile pianist who can play easily in any key is, of course, the best answer. But even if you have such a pianist, you are better off if you don't have to depend entirely on her memory and ability. And the best opportunity often comes with the least equipment and help! You'll find yourself sometime where hungry-hearted people want to hear you—openly and attentively—but can provide only a too-average pianist. The wise singer or instrumentalist prepares ahead of time so that the demands are not too great on the pianist. Oh, yes you can! Copying music into the right key is hard work, but one of the best soloists I know—and a noted and well-paid one—laboriously copies the music into another key, along with suggestions for accompaniment, when he needs transposing. These days the problem isn't quite so difficult, since there are fine collections by several Christian music publishers of songs for Low Voice and High Voice. (Ask your book dealer to get for you books of solos from Rodeheaver or Singspiration for your range). If the song you want to use isn't available in one of these versions, I suggest it will be well worth your while to take the time to make a copy, if you plan to make it a part of your repertoire. It doesn't have to be elaborate, but a simple copy will really safeguard you. If you absolutely can't copy the music, make a deal to do something for a musical friend in return for this favor. It is hard work, so don't try to get off too lightly in returning it!

The instrumentalists can do the same, or they may find a short-cut in some of the instrumental religious music mentioned in another article. But the horn player who can't play because the pianist can't transpose misses opportunities to play for Christ he could, buy up with some energy and effort.

We've taken care of most of the excuses, haven't we? But a few people may be sneaking out under that old "I've sung so much!" routine. What can we say to this? Simply this: You may have a fresh anointing for every time you sing! God's mercies are new every morning. The same old sun rises and sets; the same trees grace the landscape. The wise man enjoys every new sunrise and sunset, treasures the same old view of the trees. The family with a view outside their window will tell you it is never the same two days in a row, though it is made up of the same elements. So get a fresh anointing from God every time you sing. The good Christian spends time with the Master every day, learns more from Him, finds more to tell others about. You can sing the same songs with a new appreciation of their meaning, and make them live for those who hear. We should have something to sing about every day!

Of course there will be an occasional sore throat or cold which may make it so you can't sing. Don't assume you can't sing with a cold without trying, though. Sometimes a cold actually increases resonance, and it is good practice for the singer to at least try his voice, as long as singing doesn't hurt, and if there is no hoarseness.

Now, back to that mediocre voice. You're never called on, but you'd like to sing, you say? Have a song in the heart but nobody ever hears it? Perhaps group singing will give you an outlet. Try a duet with another singer, or a trio, or even a sextet. (Go on the theory that with five other people singing, you won't be heard enough to do any harm!) Don't wait to be asked, or for someone else to make the arrangements—do the asking yourself! Get a group to

651 Converts Already Baptized This Year by Texas Church

We are glad to have a letter from Pastor Jack Hyles of the Miller Road Baptist Church at Garland, Texas. The blessing of God upon this evangelistic, spiritual church under the leadership of the soul-winning pastor has been the joy and amazement of those who know about it.

Brother Hyles writes as follows:

"Dear Dr. Rice:

"Trust this finds you well and happy in the Lord, and your work progressing nicely. All is going well with us—we just closed our 'Home Folks' revival, with 165 additions in one week. Of this number, 130 were conversions. The Lord has really been good to us, and we just wanted to share

our joys with you. Thus far this associational year we have baptized 651.

"With kind regards, I am

"Sincerely,"

(Signed) Jack Hyles

"P.S. I preached the meeting and Brother Bill Harvey directed the music."

It is to be the editor's privilege to have a conference on revival and soul winning in this great church next March. We look forward to the joyful fellowship with thousands of good Christians in that area who are interested in soul winning.

IT IS NOT TITLES THAT REFLECT HONOR ON MEN, BUT MEN ON THEIR TITLES.

—MACHIAVELLI

WHERE TO TRUST

Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity.

—D. L. MOODY

TO HAVE A LOW OPINION OF OUR OWN MERITS AND TO THINK HIGHLY OF OTHERS IS AN EVIDENCE OF WISDOM.

—THOMAS A. KEMPIS

gether, practice a few songs, and then let your choir director or pastor know you're available. If you want to be subtle about it, say, "I hope you'll listen to us sing; we need some help and we'd like you to give us some suggestions." He may want to hear you several times, after you have taken advantage of his suggestions, but the chances are strong that he'll eventually come to the sug-

gestion, "Why don't you sing that for us Wednesday night?" And you're on your way!

As a New Testament writer

might have put it,

"Therefore thou art without

excuse, O singer, when thou singest not; for he who learneth the

song, provideth the music at all

times, and loveth the Lord shall

have opportunity to sing."

—THE END—

Pastors and Missionaries Plead for Jewish Christians



Rev. Jacob Peltz

One pastor from Germany writes: "I plead on behalf of 62 semi-starved Jewish families. Help us to feed them. I beg you to help us!"

A veteran Hebrew Christian missionary pleads on behalf of Jewish converts: "Please remember my spiritual children in Yugoslavia and in Israel. Send them food. They are in great need of help."

One of our workers in the Holy Land writes: "Many of our faithful Hebrew Christians are in great need and our relief funds are exhausted. Elderly Hebrew Christians are unable to earn their living. They plead with us to help them. Please appeal to American Christians to help us!"

Pray for our work and workers in Europe and in Israel. Please send your gift to help us support little children and the elderly kinsmen of our Lord. The need is very great. Send your gift to:

The International Hebrew Christian Alliance

U.S.A.
5630-G North Campbell Ave.
Chicago 45, Illinois

Rev. Jacob Peltz, Ph.D., B.D., Secretary

Canada
51-G Bellevue Avenue
Toronto, Ontario

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2. Outside the Gate With Jesus
3. Leaving All for Jesus
4. Home Sweet Home
5. What the Bible Is to a Christian
6. What the Christian Should Do With His Bible
7. David and Bathsheba



What It Costs to Be a Good Christian

by Evangelist John R. Rice, D.D., Litt.D.

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How Can We Get 40,000 Subs?

(Continued from page 1)

practically everybody needs and will want. We can give it free with three one-year subscriptions for \$5. (Three Canadian and foreign subscriptions are \$6.50 because we must pay more postage on THE SWORD.)

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Be sure to read the chapter "Marriage and Home" in this issue. It is taken from the book.

We earnestly ask our Christian friends to pray with us about this subscription campaign. We believe it is absolutely essential for us to get 40,000 new and renewal subscriptions in the next few weeks. We believe God has led us to make tremendous offers which ought to be taken up by thousands.

Could We Offer a Greater Bargain?

Will you notice what tremendous bargains we are offering? We believe the dear Lord helped us and made it possible. We bought 6,000 copies of the dictionary-concordance we are offering. We had a new, beautiful printing of the book, *The Home: Courtship, Marriage and Children*, made more attractive than any printed heretofore.

The regular subscription price of THE SWORD OF THE LORD is \$2.50 a year. And that is less than other Christian magazines which publish anything like comparable amounts of copy. Regularly, when people pay for subscriptions three years in advance, we let them have the three years for \$5. That saves making an extra stencil each year, sending subscription letters and renewal blanks each year, etc. It is normally a fine value.

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scriptions worth \$15 plus the big \$3 book, *The Home: Courtship, Marriage and Children*, an \$18 value for only \$10!

And since regularly all of our promotion, subscription letters, renewal blanks, making new stencils, etc., cost so much, we can actually come out as well at this rate, if we get 40,000 subscriptions, as we could with dribbles of subscriptions at the regular full rate. We believe God helped us to arrange this subscription campaign so we could get 40,000 subscriptions, and so everyone who wishes to send THE SWORD to others could get a real bargain and a valuable gift.

As we prayed, we felt that the subscription campaign ought to be on a spiritual basis. Even the free premium which we give ought to be something that will be a genuine blessing. We felt that thousands of Christians need a good concordance and Bible dictionary for the study of the Bible. We think that if we can help people become familiar with the blessed Word of God, to know the meaning of Bible weights, measures, coins, dates, places and people, as well as to know how to find the Scriptures they want, it would be a great blessing. So we investigated, found that by buying 6,000 copies of this Bible dictionary-concordance, we could get them at a reasonable price and so make it possible for you to have one free with three one-year subscriptions.

We earnestly prayed also about the offer of the big book on *The Home: Courtship, Marriage and Children*. Actually it sells all along a close second to the big book on prayer which has proved to be the world's best seller on that subject. 75,000 copies of this book on *The Home* have been printed. It has been received with kindest words by the principal Christian magazines, by great Christian leaders. It has saved literally hundreds of homes from going on the rocks, and has made countless other homes happy as people learned God's way for happiness in the home, God's way for worship, correction and discipline of children, the relations of husbands and wives, etc. So we are

able to offer this beautiful library edition in red and green pictured cover, with a Madonna-like picture of Mrs. Rice and our sixth baby girl, Sarah Joy, who was born on our sixteenth wedding anniversary. The book also includes a marriage certificate and a family record besides the 22 factual, scriptural, heart-warming chapters about the home, courtship, marriage, children, etc. So we give this great big \$3 book with six one-year paid subscriptions for \$10 (or for \$13 if the subscriptions are in Canada and in foreign countries. We must pay 52c extra per year for postage in foreign countries.)

Is Not This Your Burden, Too?

We are burdened to get out the Gospel. As editor, I have no salary from THE SWORD OF THE LORD, take no pay for my articles, get no commission on subscriptions. This is a labor of love for the Lord Jesus Christ. It is often a somewhat thankless task. We get letters of criticism and scorn from modernists who do not like our defense of Christ and the Bible against the enemies of the historic Christian faith. We are constantly attacked, demeaned, and slandered by some denominational leaders and others who are more concerned about building their denomination than about being true to Christ. We published the chapters of the wonderful Christian story, *Black Rock*, hoping it would be a blessing to thousands. After only one or two letters came in thirteen weeks telling of blessing through these chapters over which we had prayed so much, we decided to leave out the last two chapters. But here came a number of letters full of abuse and attack. People who read THE SWORD OF THE LORD and are blessed by it rarely say so. Those who oppose our stand in defense

of Christ and the Bible are most vocal and persistent. I say, it is often a thankless task. But we continually hear of people saved through THE SWORD OF THE LORD, we hear of lives transformed, and so we know that our labor is not in vain in the Lord. And so we thank God and take courage, as Paul did when he found friends coming to meet him from Rome (Acts 28:15).

Our burden is to fulfill the Great Commission, to preach the Gospel to all the world, to stir revival fires everywhere, to defend historic Christianity against the flood of false teachers, and always, to get people to win souls. So, without pay, we keep getting out THE SWORD OF THE LORD with toil and tears and prayers and sacrifice and despite a good many bruises and criticisms.

But is not this burden your burden, too? The Scripture says, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). Surely thousands of people feel some responsibility to help us bring revival in America and on the foreign mission field. Surely thousands of readers will feel a burden to have the faith of young people saved. Surely many others will feel the need for the printing of the greatest sermons to the unsaved written and published in this generation, as we publish regularly in THE SWORD.

THIS SUBSCRIPTION CAMPAIGN IS YOUR BUSINESS if you are a Bible-believing Christian. And so we earnestly ask you to pray with us for God's blessing, and to do what you can to help us get 40,000 subscriptions in the next few weeks.

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your gift just before Christmas, and start the subscriptions with the Christmas issue. Wouldn't you like that?

And the premiums which you get will make ideal Christmas gifts. If you should send 100 subscriptions and get 10 copies of the big book, *Home: Courtship, Marriage and Children*, they would make most wonderfully acceptable and popular gifts for loved ones and friends at Christmas time. And so would the big dictionary-concordance. So it would be well for many to plan now to make the subscription campaign the way to get Christmas gifts for many.

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But somewhere along the way Young Ferguson met the Lord Jesus Christ, a he-man's Saviour. Paul was not only saved but later felt called to preach and he gladly hung up his gloves and retired from the ring, an undefeated champion.

To prepare for the ministry he enrolled in Tennessee Temple College. In college Paul set out, characteristically, to make the most of his opportunity. He really hit the ball. He was a good student. He was more. He not only attended college classes but heard conference speakers, attended revival meetings, read dozens of books. In his spare time he memorized three thousand verses of Scripture!

When he was graduated from college he felt called to do the work of an evangelist. Although he was strictly independent without any convention or association backing him up he felt God was leading and would open doors of service. And God did! Month after month he was used in wonderful, soul-winning revival campaigns.

Several months ago he came to the ranch to see me and we talked about the possibility of his joining the Sword Staff. I wrote a number of pastors with whom he had worked as an evangelist and



Evangelist Paul Ferguson

every single one of them spoke of his work in glowing terms. All of them said he was very humble, hard working, easy to get along with and used more Scripture than any man they had ever heard. Some said they had the best revival in the history of the church under his leadership.

Last summer he spent two weeks on the Bill Rice Ranch during the Youth Conferences. His preaching was fine and his influence in the camp was tremendous. He wears well. After two weeks, all of us—staff and campers—felt we had known him all of our lives.

We are delighted that God has led Paul Ferguson to work with the Sword Staff of evangelists and we earnestly recommend him to you as a man of God and a fine evangelist.

Like the other men on the staff, Evangelist Ferguson puts no price on his services. He will go to any church, large or small, where it seems God is leading. We ask that the church pay his traveling

The Boy Christ Among the Doctors

(Continued from page 1)

as Joseph disappears from the picture in a little time and never seems to appear again, we are forced to the conclusion that he must have died while our Lord was quite a young man. That would bring Him to the place where He would be the head of the family, and caring for His mother and His younger brothers and sisters, for the Scriptures speak of His brothers and sisters. God never seeks to gratify mere curiosity.

The Childhood of the Lord Jesus

We would like to know more of those hidden years at Nazareth. We would like to know more of the early days of our blessed Lord. We just have enough to let us know that He was a subject child, and that His heart was always open to the voice of God, His Father. Here we get a little light on the habits of the family that help us to understand just what kind of a group it was. His parents went to Jerusalem every year at the feast of Passover. Long years before, God had commanded in the law that His people should go up to the place where He set His name from year to year, to keep the Passover feast, and it was His thought that every Passover might be a lesson to the children.

You remember that when the children asked, "What mean ye by these things?" they were told how their fathers had been slaves in the land of Egypt, and how God had delivered them and brought them out of the house of bondage. The parents were to explain the meaning of the Passover lamb, and though, perhaps,

expense from the point of last engagement, provide room and board and take a love offering for him at the close of the campaign.

For dates and further information you may write directly to

Evangelist Paul Ferguson
1912 Vance Avenue
Chattanooga, Tennessee

or to me,

Evangelist Bill Rice
214 West Wesley Street
Wheaton, Illinois.

they realized it not, it was a picture of redemption.

One can think of our blessed Lord as a mere child taking the place of a little Jewish boy in that home, looking up into the eyes of His dear mother and saying, "What mean ye by these things?" Then as Joseph went on to explain, He would know far better than Joseph the real meaning of the Passover rites. He knew that He was the true Passover Lamb. He had come from Heaven in order to give His life a ransom for many. He knew that the blood of the Passover lamb typified His own precious blood soon to be shed for the world's redemption, and yet, perhaps all this knowledge did not come to Him as a child immediately, for we are told that Jesus increased in wisdom as He increased in stature and in favor with God and man.

The mystery of His incarnation is beyond our keenest comprehension. As the Eternal Son of God we hear Him saying to the Father, "Lo, I come to do thy will. O my God. Yea, thy law is within my heart" (Ps. 40:7, 8; Heb. 10:7-9). Voluntarily He left the throne of glory for the manger of Bethlehem. As God, of course, He knew all things, and yet as Man He chose to grow in wisdom as He grew in stature. It is a mystery. We cannot understand how He, who was the Eternal Wisdom, could yet learn from the Word of God. When we turn back to the prophet Isaiah we hear Him say, "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned" (Isa. 50:4). Our Lord Jesus, as a little child, grew and studied the Word of God. Later He fed on the Word of God. It was His constant delight and joy. All these different circumstances must have spoken to His heart as He knew He was the one who had come to fulfill every one of the types and shadows of the Law.

It is wonderful to contemplate that lovely family on its way to Jerusalem year after year, and that little Child Jesus toddling along beside, or His mother cuddling Him in her arms as she rode upon an ass.

Then, when He was twelve years old, the visit to Jerusalem had special significance for Him. When He was twelve they came up to Jerusalem after the custom of the feast. It was the rule in Israel, when a child reached the age of twelve, to bring him to the temple, and there he went through certain ceremonies something like that of confirmation in some of our churches. From that time on he was recognized as the son of the Law. A child was not supposed to be on his own responsibility until he reached the age of twelve. His parents were responsible for him until that time, but when he became twelve years of age he accepted his own responsibility, and it was now put up to him that he was to obey God and keep His Law and seek His favor.

So our Lord Jesus at twelve years of age took His place as the son of the Law. He was a true Israelite and He came to fulfill everything in the Law of Moses according to the will of God.

The Lost Fellowship of Taking Christ for Granted

On this occasion something occurred that may have a very serious lesson for us. When the Passover feast was ended and the people were leaving the city and wending their way back to their various homes, the family to which our blessed Lord belonged and many of their friends and relatives passed through the gates of



Dr. H. A. Ironside

the city and took the road to the north. Joseph and His mother did not inquire whether the young lad Jesus was with them. They took that for granted. No word was told Him that they were going, and He was not under responsibility to leave with them. There was something else upon His heart and mind that God the Father had revealed definitely to Him. They took the northern route, and went on a whole day's journey supposing Him to be in the company. Then, when they undertook to camp for the night, they sought Him everywhere and He wasn't there.

Our friend, Gipsy Smith, has often preached a very great sermon on the subject, "The Lost Christ," and pointed out how possible it is to take it for granted that Jesus is in the company, and yet to be without Him. It is never true that the Lord Jesus Christ leaves those whom He has saved by His grace. It is never true that, having taken anyone up in His loving-kindness, He later forsakes them, but it is sadly true that Christians may go on taking it for granted that they are in fellowship with Him when actually they have drifted away from Him in heart. They are not enjoying His presence, and they hardly realize their loss. I wonder if there are not some of us here today who have had that experience. It is so easy to go on in an outward form of religiousness and not really enjoy the presence of Christ. It is possible to sit at the table of the Lord and to be conducting services for the Lord, and yet not have the presence of the Lord with us, and it is possible to go on, day by day, thinking everything is all right when in reality things are very, very wrong because we are out of touch with Him. We are not enjoying communion with Him.

So it was with this group, awakened at last to realize that in some way or other they had missed Him. They took the long road back to Jerusalem, no doubt inquiring of friends if they had seen Him. When they got to the city three days went by before, at last, they found Him in the Temple. One would have thought they would have gone there first. That was His Father's house. There He had professed His allegiance to the Lord God, because the one in whose name it was dedicated was so precious to His youthful heart.

Christ With the Doctors of the Law

When the parents came they found Him sitting in the midst of the doctors, both hearing them and asking them questions. Now notice this: There is no evidence of undue precocity and He is not an impertinent child. He is not sitting in the midst of the doctors teaching them, nor leaving His place as a child to try to instruct these

(Continued on page 8)

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TO HIM WHO WAITS

For years A. T. Robertson, world-renowned Greek scholar, spent every spare minute in his study, writing, studying, rewriting on what he felt was his life work, his Greek grammar. At last the volume was completed and sent off to the publisher.

To his astonishment, it was returned in a few weeks with a note from the editors to the effect that while they recognized it as a book of great value, they did not believe it would sell in sufficient numbers to make publication profitable. Somewhat taken back, Robertson sent it to another publisher who had printed some of his other writings. It promptly came back with the same comment from the editors.

Robertson was crushed. He had visions of his years of labor being utterly wasted. But the faculty of Southern Baptist Theological Seminary believed in their fellow professor's product. Somehow they mustered enough funds to have the book printed privately. When the book was finally printed its outlook was bleak; its market was uninterested, its author unknown.

Overnight all was changed.

One pastor sat down with the book on Saturday night, was so intrigued that he sat up all night reading it. Dawn came and he lost all trace of time. Eventually he glanced up at a clock to discover it was noon. His congregation had assembled in the church, waited patiently and gone home.

From England, Germany, France came similar reports. Today Robertson's Greek grammar is recognized as a classic of distinguished merit.

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The Boy Christ Among the Doctors

(Continued from page 7)

older people. He has all the marks of a humble child. He is listening to them, hearing what the elders have to say, and asking them questions. They too, evidently, ask Him questions. When they did He answered modestly and so wonderfully that they were amazed.

We read, "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." They did not know that this child was "over all, God blessed for ever," who had taken our humanity in order that He might fulfill all that was written of Him in the Law. They did not realize that the Messiah for whom they had long waited was there in their midst. They said, "We have never seen a child like this before. He seems to know God so intimately. He knows the Scriptures so well—not merely the letter of the Law, but the spiritual meaning of it." So they looked one upon the other in amazement as they heard His questions and listened to His answers.

The Lord Jesus an Example to Young People

In this as in all else the Lord Jesus has left young people an example that they should follow. He left us an example of a Man who went around doing good. Consequently when He was reviled He reviled not again, and when He suffered He threatened not. We have an example as a Child, that children who have been brought to know their God and Father may follow in His steps. Young folk, let me impress upon you the importance of familiarizing yourselves with God's blessed Word. What you learn of this blessed Book in childhood will abide with you through the years. Some of us have proven that. We took it as the man of our counsel in our early days when we read it over and over again, and how much it has meant to us throughout the years. In the desire to get an education and to become familiar with the events of the day do not so give yourselves to other books that you neglect the Word of God. Feed upon His Word. See that you get some of it every day for your own soul. Don't be content to read a chapter at a time, but meditate when you read, and ask God to open it up to you by the Holy Spirit, and as you thus feast upon the Word, you too, will increase in wisdom, and in stature and in favor with God and man. You will be able, some day, to astonish those who do not know the secrets of the Lord, by your calmness, your restfulness of spirit in the midst of all the strife of earth, as you depend upon the living Word of God.

Who Was Christ's Father?

Mary and Joseph came to the temple and there they found Jesus, the Boy Jesus, sitting in the midst of the doctors, interested as they discussed together the things of the Scriptures, and when they saw Him they were amazed, and His mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." You cannot blame her for the seeming reproach in

her words. She had never known Him to be disobedient. He was perfect in all His ways. This was the first time perhaps that anything had occurred that had perplexed her in the bringing up of this child, this Holy One. Mary speaks of Joseph as His father because he took a father's place, but actually God was His only Father. "And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" "Did I ever say anything that would warrant your losing faith in Me? Could you not trust Me? Could you not count upon My doing the thing that was right?"

I wonder if that was not to remind her of that great mystery of twelve years back, when she, a virgin, had become the mother of a child who had no human father. She knew that He was the Son of God. She knew that His first allegiance was to God the Father. Why did she not understand? There is just a gentle reprimand here that might seem unkind if we did not understand who He was. It was He who was both God and Man in one glorious Person. We read in verse 50, "And they understood not the saying which he spake unto them." It was something utterly beyond their comprehension.

The Obedience of the Boy Jesus

Then, we have the next part of His life, up to the time of the beginning of His public ministry, brought before us in just two verses. These two verses are all that God has been pleased to tell us of the hidden years before He came forth to proclaim His Messiahship. "And he went down with them, and came to Nazareth and was subject unto them." There again, what an example He sets to Christian young people of all ages. Oh, how much insubjection there is today. God's Word has said, "Children, obey your parents, for this is right." It is the first commandment with a promise. Children are to honor their parents although sometimes the parents are not very deserving of honor, but the children at least should try to cover the failures of their parents and to give them what honor they can, but oh, how children today dishonor their parents! How much disrespect there is! How much disobedience there is! In the old days it was "Children, obey your parents." Now it is largely, "Parents, obey your children."

I was in a home not long ago and the folks were getting ready to go out on a little trip. The mother was downstairs in the car, and the daughter was calling upstairs to the father. I think she felt she ought to apologize to me, and she said, "I hope you won't misunderstand, but, you know, I have the most awful time training father to do as he is told." That is just a picture of the times. Instead of children doing as they are told, they are seeking to force the parents to obey the children. But how different the example set here by our blessed Lord, this holy Youth growing up there in Nazareth. He was subject unto His parents.

We are told His mother kept all these sayings in her heart. She was pondering day by day as she noticed the development of this wonderful child, as she thought of the angel's message of the miraculous birth and of some things that had transpired since. She was trying to peer into the future, wondering what was to be the destiny of this marvelous Being, of this one who was to be in her care.

Even Jesus Had Growth Spiritually

The last verse gives us the end of what the Scriptures reveal concerning His early years: "And Jesus increased in wisdom and stature, and in favor with God and man." In all this He is an example to us. If we would grow in grace as we grow in years we need to feed on the Word of God and to spend much time in communion with our Heavenly Father by prayer and meditation. In Hebrews 5:11-14 the inspired writer bewails the sad fact that so many of God's children make such slow

words His way of salvation. He wants us to understand it easily, believe it fully, and receive it personally.

What was it that came to the home of Zacchaeus that day? It was Christ Himself who had come. He, personally, is God's salvation. Christ did not bring a lecture concerning baptism, nor candles, nor robes, nor prayers, nor a set of rules, nor a plan of living, nor an outline of church activities; He brought just His own self. As He entered the door of Zacchaeus' home, He said, "This day is salvation come to this house." Do believe this, my friend. Jesus said it Himself, and He meant it for you. John believed the same truth and wrote, "He that hath the Son hath life" (I John 5:12). David believed it and wrote, "He only is my salvation" (Ps. 35:3). Isaiah believed it and wrote, "God is my salvation" (Isa. 12:2). Job believed it and said, "He also shall be my salvation" (Job 13:16).

Since these great men have testified that the Lord Himself is their salvation, you should not seek to find some other way, or some other plan. God has given us the testimony of these men, so that you may know definitely for yourself that salvation is in a person, the Lord Jesus Christ. When you have Him, you too have God's salvation. This wonderful truth at once removes every other plan you may have had for the saving of your soul. It denies the teachings of every false religion. It relieves you of all perplexity concerning the many doctrines and programs of the many religions you may have listened to.

Why did Jesus say this truth to this man? No doubt Zacchaeus knew the doctrines of the Pharisees, with all their complicated washings, cleansings, Sabbath keepings, and other religious exercises. He saw the hypocrisy of their lives. Also, no doubt He knew the religion of the Sadducees, with their questionings and denials of the resurrection and of life after death. He must have known the beliefs and practices of the Herodians, with their lawlessness. Zacchaeus was no fool. He was a successful businessman, for he was rich. Yet, with all his success in life, he had no Saviour. When Jesus saw him in the tree, he spoke at once to the point. He was not ambiguous, nor evasive. He stated plainly and clearly that Zacchaeus was to come down. They were to go home together, and He was to abide in the home of Zacchaeus. Then, as they entered the door Christ stated clearly and definitely that since Zacchaeus had received Him joyfully, as it says in verse 6, therefore he should know that by this act of faith and trust, salvation had come to him. So we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Simeon saw this same Person

progress in the spiritual life. After years of Christian profession they are still as babes in Christ, unable to appropriate and to digest the deeper spiritual truths of the Scriptures, but are such as need to be fed upon the milk of the Word. Paul speaks in a similar way to the Corinthian believers (I Cor. 3:1, 2).

One evidence of spiritual babyhood is the tendency to quarrel over trivial questions, and to follow after human leaders instead of being subject to the direction of the Holy Spirit. Babies are inclined to be quarrelsome and self-willed. Some Christians manifest the same childish characteristics. Those who go on with the Lord and grow in grace and in the knowledge of Christ become increasingly like their Master. In this, as in all else that pertains to life and godliness, our blessed Lord as Man on earth was our example. While Jesus was the Incarnate Son, yet as a youth in the home at Nazareth "He increased in wisdom" as He grew in stature, and men marveled at the grace that was seen in His holy ways.

(FROM ADDRESSES ON THE GOSPEL OF LUKE, Vol. I. Published by Loizeaux Bros., 19 W. 21st St., N. Y. 10, N. Y. Used by permission. Two-volume set, \$6).

It Is So Simple

(Continued from page 1)

when He was a wee baby, and said, "mine eyes have seen thy salvation" (Luke 2:30). All the work of saving the soul is in the hands of the Lord Jesus. God has committed to Him this great business, and He does it all by Himself.

When you, my friend, commit yourself to the surgeon, you make no effort to help him; you do not advise him, nor assist him. You just trust your body and your life to him. You permit him to put you to sleep while he performs the delicate operation. He operates all by himself, without your help. So, dear friend, Christ invites your complete confidence in Him. You may, and should, trust your soul and your life, with all your sins and sinfulness, to Him. He does what is necessary to save you, cleanse you, pardon you, forgive you, and make you fit for Heaven. He gives you eternal life. He puts on you the robe of righteousness. He makes you a child of God. He washes you in His own blood. He suffers the punishment for your sins. He blots out the record of things written against you, as we find in Colossians 2:14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Christ does it all. The Father agrees with Him in it, and works with Him in it. You therefore trust your all to Jesus Christ, receive Him, for He saves.

You will notice in Isaiah 53:5, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"; that the Saviour did all the work that blots out the sins. You will notice also in Hebrews 1:3, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high"; that Christ alone meets the need of the sinner, without your help, or advice, and without any of the many complicated instructions of the church.

The words of our text came from the lips of the Lord Jesus Himself. This great truth did not come from a high church official, nor from some religious leader. The eternal Christ made the statement, and He is the Judge before whom we shall stand. This important revelation, namely, that Christ is God's salvation, did not come out of any new and false religion. It did not emanate from man's mind. Since it is the message of the Saviour Himself, we should be tremendously interested in the simplicity of it and in the truth of it.

Note carefully every word as it came from the divine lips. He said, "This day is salvation come to this house." It was the day that Zacchaeus expressed his desire to see Jesus "who he was." He did not know that the One he wanted so much to see was God's salvation. He did not know that this great Person wanted to see him. He did not for a moment expect that this wonderful Man would bring salvation to his home that eventful day. However, that is exactly what happened that day. I hope it will happen to you this day. Zacchaeus felt an urge to see this remarkable Man. I hope you have that urge also. He went to some trouble that day to find Jesus. He did not sit down and wish that he might find the Saviour. That day was a day of decision. It was a day of action. It was a day that might never come again. He took the trouble on that day to ascertain where Jesus was traveling, and when He would be along. Having learned this, he laid aside his pride, his business, his responsibility, his position as a rich man, and on that day he ran down the dusty road and climbed the dusty tree to overcome the handicap of being short. That was a wonderful day. Zacchaeus would never forget it. Neither will you forget this day if you follow his example.

Though Zacchaeus was rich he felt the need of something more than gold. Though he had a position of power and honor, he was not satisfied. His heart was hun-

gry. You, my friend, will never hunt out Jesus, nor seek to see Him unless you too realize that what you are and have is not sufficient to satisfy either you or God. This man Zacchaeus had hindrances. His small stature would keep him from seeing Jesus because of the crowd that followed the Saviour. Also, he was late in coming, for the crowd had already gathered before he came along to Jericho. This earnest man was not to be hindered. He quickly devised a way to see the One he had heard about.

You too are hindered. It may be your unsaved relatives are in the way. They often keep one from hearing the Gospel when they can. It may be your position in the community hinders you from confessing your need of the Lord Jesus. It may be that your religion inherited from your parents is a real hindrance to your seeking this lovely Lord. Then also it may be your lack of knowledge of the Bible and of church affairs makes you feel hesitant about running to the Lord as Zacchaeus did. But if you permit Him to pass by, and allow these hindrances to keep you from the Saviour, you may never find it convenient nor possible to find Him, for He may not ever pass your way again.

We read that Zacchaeus ran to get up the tree. Think of it! A rich man, well known in the community, is seen running ahead of a crowd and climbing a tree just to see a man. But, oh, what a Man he saw! He did not know that this lovely Saviour knew his desire, and knew he had run down the road, and knew just what tree he had climbed, and knew his name, and had a desire to come home to the house of this stranger. Beloved friend, this is also true of you. The Saviour knows your name. He knows quite well whether you want Him. Your actions will prove it. Your desires are well known to Him. He will meet you wherever you are, for He knows how you feel about Him. He knows whether you will hear His voice, and obey His call. He knows whether you will make Him welcome in your heart and soul, and whether you will receive Him into your life.

Remember the simple message of John 1:12, where we read, "But as many as received him . . ." Christ has made it simple and plain so that no one need be confused nor bewildered, nor in any way confounded about the salvation of his soul. Let me urge you to come to Christ in simple faith. See in Him your Lord and Saviour, as Zacchaeus did, and God will write down in His book that you too received Him joyfully.

You should note, my friend, that nothing is said in the passage about joining the church, nor about baptism, nor about the mass, nor about the confessional, nor about the Lord's Supper, nor about character building. The message was just about Himself. He had come that day. Has He come to you; have you and the Lord Jesus had a meeting together? This is absolutely essential. There is no substitute. God will accept no other plan, nor program, no matter whether it comes from the church or from your own heart. Zacchaeus offered no excuse when the Saviour called. He did not offer to give his heart, nor his money, nor his services in exchange for salvation. He heard the call in those few words, and heeded it. He had seen the Lord, and obeyed His voice. Then he heard that memorable message, "This day is salvation come to this house." Christ was there, and that was enough for both the Judge, Jesus, and for the inquiring, needy publican. This is all you need, my friend. You should receive Him with confidence and joyful trust. He does all the saving. He only blots out the sins with His blood. He only can make you a child of God. He only can and will clothe you with the robe of righteousness and the garment of salvation. He will issue you a pardon. He will make you fit for Heaven. He will give you eternal life. When you have Him, you have God's salvation, for Christ is God's salvation.

You will notice again that this rich man ran to see Jesus, and then made haste to receive Jesus. He did it before the entire crowd. He did it where everybody could see him do it. His was an open,

(Continued on page 9)

People 60 to 80

We Have a Letter
We'd Like to Send You...

... but we don't want to send it without your permission!

It will tell you how you can apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

And you can handle the entire transaction by mail—with OLD AMERICAN of KANSAS CITY. No obligation. No one will call!

You can give us permission to send this free information by simply mailing a postcard or letter (giving age) to Old American Ins. Co., 1 W. 9th, Dept. L915C, Kansas City, Mo.

It Is So Simple

(Continued from page 8)

bold confession of faith in the One who is hated by the religious leaders. He did not wait to see if folk would be pleased with his actions. He did not wait to consult with religious leaders. He did not ponder the step to see what was in it for him. He heard the call from Jesus' lips, and that was enough. He did not stop to consider the claims of the Pharisees, the Sadducees, nor the Herodians. Jesus had called and his heart answered quickly. He came down quickly, he received Jesus gladly, and he was saved.

The Devil is called a deceiver. His business is to deceive every person in regard to his soul's salvation. He will tell you that the work of salvation is a very difficult work. He will assure you that you must do many acts and deeds, refrain from many things, perform many religious acts, and follow closely the program outlined and commanded by the church. None of his programs give much place to Christ. He is kept in the background. However, you surely will notice in this story that Christ is in the foreground and there is no background. Christ only had come to this house. It was His person that Zacchaeus received. There were no promises made, and no requirements given. Christ had no "if" in His statement. Zacchaeus received Christ joyfully, and Jesus received him joyfully. It was simple, and yet profound. Zacchaeus had followed the religion of the Jews, in which there is no Christ. The Jews' religion consisted of washing of pots and pans, flowing robes, and other religious acts and deeds. They had long prayers, beautiful robes and candles, but no living Saviour. Zacchaeus wanted to be with Jesus and Jesus wanted to be with Zacchaeus. It meant that this man trusted the Saviour and received that One who was despised and rejected of men. The rulers hated Him, the Romans were afraid of Him, the Jews only wanted His loaves and fishes, but Zacchaeus wanted Him, Jesus Himself. So you may, and must, take your eyes off all religious practices, demands of the church, commandments of men, and conclusions of your own mind.

You must see only the Lord Jesus Christ as the answer to your problem, and you put your faith and trust in that lovely, wonderful Saviour, Christ Jesus the Lord.

John wrote, "He that hath the Son hath life" (I John 5:12). Zacchaeus had the Son, He took Him joyfully. Therefore, he did have eternal life. Have you been to Him, my friend? You may come to Him on the road, as Zacchaeus did, or in the sanctuary, as the crippled man did, or in the house as Nicodemus did, or on the street corner as I did. Christ will give you eternal life.

Let us now consider the man Zacchaeus himself to see whether you might be like him in some respects. He was a rich man. You may not be rich, but not many rich men want to see Jesus. It was the poor who heard Him gladly, the common people. The rich have money; what need have they of mercy, or of a Saviour. Rich men usually feel safe and secure because of their riches. They depend upon their ability to pay their way out of any difficulty. Riches, however, did not satisfy this man Zacchaeus. Riches will not satisfy you, no matter whether you have much or little. The Scripture says, "Riches profit not in the day of wrath" (Prov. 11:4). His deep desire to see the One he heard great things about led him to run and to climb and to eagerly watch to see that great Person.

Also, Zacchaeus was the chief of his group. He must have been a man of intelligence and personal value or his friends would not have elevated him to such a place of honor. You may not be like him in this, yet you may have the same need as he. Men who are chosen by their fellows to occupy a place of power and leadership do not usually want Jesus in their program. To acknowledge the Saviour publicly would be most offensive to many and would be humiliating. Of course, the feelings of the public must not be hurt. Therefore, we will hide Jesus.

Zacchaeus probably was a politician who sought public favor, and yet took advantage of every situation that provided profit for him. You may not be in this category.

You well know that most politicians do not recognize the claims of Christ. On Sunday they may be found in some religious service, but it is because of its effect upon the people and perhaps to satisfy their own conscience.

Zacchaeus also was a publican. Jesus said about these folk, 'they love those who love them' (Matt. 5:46). Publicans were classed as sinners by the Pharisees, a self-righteous sect (Matt. 9:11). They were not reckoned as being in the upper class. They were despised by the ultra-religious groups. It may be that you too have felt this situation and that folks have looked down on you as being below their high level of society. This need not hinder you from coming to Christ today, for He gladly took Zacchaeus when Zacchaeus re-

ceived Him joyfully. Christ classed the publicans with the heathen in Matthew 18:17. The heathen need Christ Jesus the Lord. The heathen need a Saviour. The heathen need someone who can make them fit for God's presence. The heathen need the Son of God who can bring them to God. You too need this same Saviour who can and will do for you what no other person or religion can do.

Dr. Walter L. Wilson, M.D., L.H.D.

is pastor of the Central Bible Church, Kansas City, Missouri, and was for many years the president of Kansas City Bible College. His preaching abounds in intriguing, simple illustrations gleaned from his experience as a medical doctor. He has written a number of books and pamphlets.

Christ also linked the publicans with harlots in Matthew 21:31. This gives us a little glimpse of what Jesus must have thought of Zacchaeus that day when He saw him in the tree. The Saviour knew perfectly well the need of that little man, as well as his character. He did not request Zacchaeus to put away something out of his life, or to get rid of some habit, or to make some decisions regarding his religious

life. He just invited a personal meeting, and these two met together with wonderful blessing for the sinner. Jesus' enemies said, and it was perfectly true, "This man receiveth sinners, and eateth with them" (Luke 15:2). Yes, He does. It is a wonderful truth, my friend, that you may be one of these sinners and be welcomed by the Saviour if you will come to Him and trust Him just now. He saves publicans and sinners and harlots, and all else who find in Him the One who meets the needs of the soul, satisfies the hungry heart, and meets the requirements of a holy God.

Remember, dear friend, that Zacchaeus received Him joyfully. Therefore, he heard those precious, revealing words, "This day is salvation come to this house." We have a little insight into the character of a publican like Zacchaeus in Luke 3:12,13: "Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you." They were evidently tax collectors, and were not always fair. Perhaps it was in this way that Zacchaeus became rich. His confession would indicate it, for he said, "if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8). Meeting Christ made him honest, made him liberal. Instead of always wanting to get his, now he wanted to give.

Friend, your case is in many respects the same as the case of our friend Zacchaeus. You have some of this world's goods. You probably have some of this world's religion. You undoubtedly have some honor from your friends and relatives. Yet in all of this you probably are just an unsatisfied person or a dissatisfied person, with no peace in your heart, and no rest in your soul. You too have heard about Jesus. Your friends have told you about Him. The radio message has come into your home telling about Him. You have heard the Word of God read, and it told you about Him.

Now, on this occasion, it may be that you are aroused to that place where you too, as Zacchaeus did, will do something about it. He laid aside his pride. He ignored the feelings or the opinions of his neighbors and friends. He listened to the call of his heart and ran to see Jesus. We want you to do

this. You may come to Him just where you are, whether it be in the church, or the home, on the street or in the office, on the plane or in the shop. If you just now will seek to find your way to Him, He will very quickly come to you, will make Himself known to you, and will be happy to come into your life and heart as your Lord and Saviour.

As this wonderful Saviour calls your name, you too may come down quickly. Come down low enough to be saved by another. Come down low enough to admit that you are lost, helpless, hopeless, condemned, and needy. Come down to Him. Receive Him joyfully. Tell Him that you do. Let Him know that you are satisfied with Him. Let Him have yourself with all that you are and have. He will receive you joyfully. He will write your name in the Book of Life. He will make you a child of God. He will give you a robe of righteousness. He will make you fit for Heaven. He will take you there when it is time to go. Will you, my friend, trust Him just now, and receive Him joyfully just now? I hope and pray that you will.

Decide for Christ

Now the editor urgently appeals to your heart. Won't you respond to Dr. Wilson's invitation this moment and be saved? It is so simple just to confess that you are a poor, lost sinner and to ask Christ to come into your heart and save you right now. Write and let us know that you have trusted Christ. Simply clip or copy the following form and mail it to us.

19

Dr. John R. Rice
214 West Wesley Street
Wheaton, Illinois

Dear Dr. Rice

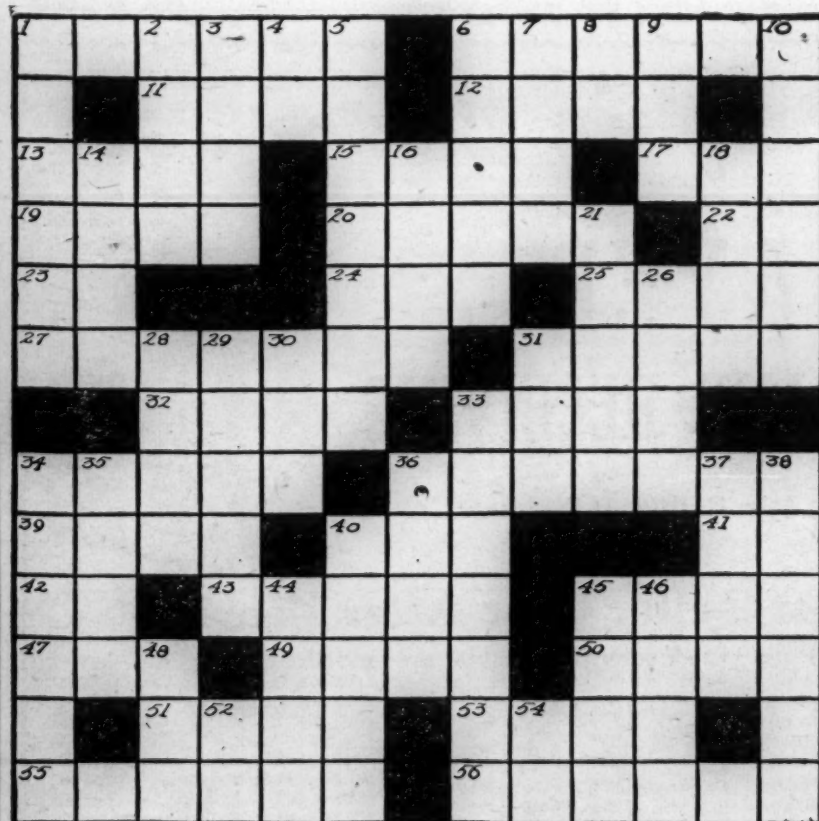
I have read Dr. Wilson's sermon, *It Is So Simple*, and have taken Christ as my Saviour. I know that I am a sinner and have just now put my faith in the blood of Jesus Christ to save me and keep me. I will openly confess Christ before men.

NAME _____

ADDRESS _____

Puzzles Are Fun!

By Aunt Neva



That's what one of our puzzle fans from Texas wrote last week. "We have so much fun with your puzzles! My little boy, nine years old, enjoys finding all the answers in the Bible—he says it all helps him to be real sharp for 'Sword Drills' in B.T.U.! Every booklet we win is going into his Christian library."

We like to hear such reports and know the pamphlets will be a blessing and a help in molding the life of this young man.

Here's puzzle No. 43. Don't miss the opportunity this week to win another free 32-page pamphlet, *Hindrances to Prayer*, by Dr. John R. Rice. It will be an inspiration to your Christian life.

These rules are important—read them carefully: 1. Fill in the blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers on another sheet of paper. Please print the answers according to the clues given.

3. To receive your copy of the pamphlet, *Hindrances to Prayer*, by Dr. John R. Rice, your entry must be postmarked by midnight, OCTOBER 6, 1956. If your paper arrives after the deadline date, please send your answer and tell us the date your paper arrived. The answer to puzzle No. 43 will appear in the October 12th issue of THE SWORD OF THE LORD.

Puzzle Number 43

CLEWS ACROSS

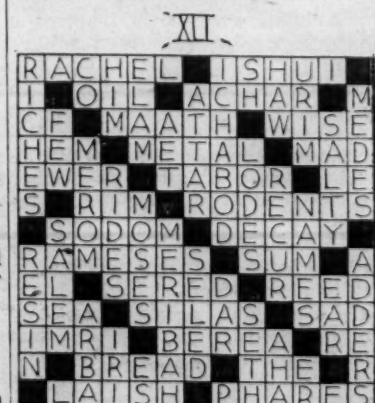
- City in which is the Bridge of Sighs
- Inflammatory abscesses which troubled Job
- Name of Esau, which signifies "red"
- Den
- Guileless
- Chastise
- Good king of Judah, who succeeded his father, Abijam (I Ki. 15:8)
- Son of Seth
- Contests of speed. (Eccl. 9:11)
- Chaldean city; birthplace of Abraham
- Royal Navy (Abbr.)
- Question or inquire of. (John 9:21)
- Preposition (Short form)
- Muteness. (Matt. 22:34)
- Verdant
- Spice for embalming. Singular. (John 19:39)
- Rend
- King; father of Solomon
- Used for lighting the tabernacle
- Wife of Lamech. (Gen. 4:19)
- First syllable of baby food
- Direction
- Continent not known in Bible times (Abbr.)
- A Levite who assisted in moving the ark of the covenant. (I Chr. 15:5)
- The beloved disciple
- Annoy
- Small island
- Deceased
- The father of Ahinadab. (I Ki. 4:14)
- Old form of "try"
- Pertaining to the season preceding Easter
- Shoe. (Mark 6:9)

CLEWS DOWN

- Venomous reptile that fastened on Paul's hand, while on Melita (pl.)
- Roman Emperor. (54-68 A.D.)
- 15th of March, May, July and October, and 13th of other months. (Roman calendar)
- Company (Abbr.)
- Clasp with affection
- Color of darkness
- Tardy
- A royal city, near Bethel, in

- Chief ruler in time of David
- The maritime slope of Palestine, noted for its roses and scenery
- A musician in the time of David (I Chr. 15:18)
- Comfort
- Steadfast
- Thong
- Warrior
- Fluid rock which issues from volcanoes
- One of Job's three friends
- Place where Cain dwelt
- Betrothal gift. (Gen. 24:53)
- Used for writing
- A man who would not worship the king's golden image
- Almond blossom time. Month in Jewish calendar
- Father of Eliasaph. (Num. 3:24)
- Name of Deity. (Hosea 2:16)
- Plant of the Scriptures,—seeds used as food, stalks as fodder
- One of the rivers of Eden. (Gen. 2:11)
- Be carried along
- Unite
- Son of Boaz, and grandfather of David
- Kindred
- Degree
- Egyptian deity

Answer to Puzzle Number 41:



Name _____ (PRINT)
Address _____ (PRINT)
City _____ Zone _____ State _____ (PRINT)

Marriage and Home

(Continued from page 1)

fed and clothed long years before the child is able to care for his own needs and live his independent life. God evidently extended the growing period for children so that they could be in a home and there be molded and protected and taught and developed in the bosom of the family. Thank God that we are not out scratching for our own food in a few weeks' time as a baby chick is! God's great mercy has provided this boon, this comfort, this privilege to human beings; He "setteth the solitary in families." What a sweet provision of God for us all is the home!

Some people live solitary lives after they are grown. Some few people, misanthropic and subnormal in social instincts, seem to be content to live alone after they are grown. But to the poorest and weakest child ever born God gives the privilege (if things work out as they should) of life in a home to start his career in this world.

It is said that John Howard Paine never knew in his adult life the comfort of a home, yet he was all the more able to write that throbbing, heart-wringing song, "Home, Sweet Home."

Mid pleasures and palaces, though we may roam,
Be it ever so humble, there's no place like home!

A charm from the skies seems to hallow us there,
Which, seek thro' the world, is ne'er met with elsewhere.

Home! home! sweet, sweet home;
There's no place like home,
there's no place like home!

An exile from home, splendor dazzles in vain;
Oh! give me my lowly thatched cottage again;

The birds singing gaily, that come at my call;
Give me them with that peace of mind, dearer than all.

Home! home! sweet, sweet home;
There's no place like home,
there's no place like home!

How sweet 'tis to sit 'neath a fond father's smile,
And the cares of a mother to soothe and beguile;

Let others delight 'mid new pleasures to roam,
But give me, oh! give me the pleasures of home.

Home! home! sweet, sweet home;
But give me, oh! give me the pleasures of home!

To thee I'll return, over burdened with care,
The heart's dearest solace will smile on me there;

No more from that cottage again will I roam,
Be it ever so humble, there's no place like home.

Home! home! sweet, sweet home;
There's no place like home,
there's no place like home!

As I go up and down the land and preach on the home in my revival campaigns, I find to my surprise and sadness that most people have forgotten this old familiar American classic. Most people can remember neither the words nor the melody, except perhaps a part of the chorus. It is not so easy for me to forget. I am away from home, week after week, most of the year, one year following another. That is a part of the sacrifice which an evangelist makes for the Lord. But knowing all the heart-hunger, all the loneliness, all the unsatisfied needs and longings of the heart of one who is away from home, I find that old song a holy and beautiful thing; and my heart sings it over and over again. Home, home, sweet, sweet home, "be it ever so humble, there's no place like home."

A home necessarily involves a marriage. For some men to live together is not a home. For two or three or four girls to have an apartment together while they go out and each makes her own living, is not really a home. Sometimes where a father or mother is taken away and one parent remains with the children, the place is a home partly because of the memories of the sweet communion of two companions, joined in heart and body and life and hopes and ambitions; yes, and joined together in the birth and rearing of their children. The blessing on such a

home where one companion has already gone to Heaven is that the fragrance of the marriage remains, in some sense, with the children and with the bereaved mate. I say, it takes a marriage to make a home.

Let us consider, then, in this chapter some things about the nature of marriage.

I. Marriage Is Ordained of God

Only a fool would make fun of marriage. Surely only a thoughtless scatterbrain or a perverted wretch would talk and think lightly of the institution of marriage. Marriage, I say, was ordained of God.

It was in the Garden of Eden that God Himself planned the idea of marriage. Genesis 2:18 says, "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." God made the kind of a man who needed a wife. God knew his heart's needs and his physical needs, and so God declared it was not good for a man to live without a wife. God made Eve, because she was needed, because she would fulfill the natural longings and would fit in with the natural and normal happy life of Adam. Marriage was ordained of God.

We find a tender gentleness in the story given in Genesis. In Genesis 2:21-25, we find, "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."

It was God who brought the woman to Adam. It was God who told them the meaning of marriage. And they loved each other at once, and beautifully, so that the Scripture says, "And they were both naked, the man and his wife, and were not ashamed." It was to these two, Adam and Eve, the first wedded couple, that God gave the command, "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28).

Thus we may rightly say that God Himself made man and woman for each other; made them for marriage. And we may say that God Himself performed the first marriage ceremony in the Garden of Eden. Marriage, then, is a holy and beautiful thing, an institution ordained and planned by Almighty God for man's good and happiness, and for God's own glory.

The Lord Jesus Himself added His blessing to marriage by endorsing the Genesis account of the creation of man and woman for each other, and the first marriage, and God's principle of marriage there taught. Jesus said, "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:4-6). The Lord Jesus Himself endorsed marriage as a holy and divine institution.

It is significant that when the Lord Jesus, our Saviour, came into this world, He was born into a home. It is true that Jesus was not conceived of natural generation. He did not have a human father. Joseph did not beget Jesus. The virgin birth of Christ is clearly stated a number of times in the Bible, and only unbelievers and non-Christians—those who do not accept the authority of the Bible, those who do not believe Christian doctrines—deny the virgin birth of our Lord. Yet Jesus was born in a home. Mary and Joseph were betrothed, engaged to be married, and God told Joseph, before the baby Jesus was born, to take Mary as his wife. In

Matthew 1:18-25 we are told how Joseph, the troubled and distressed sweetheart, dreamed and God sent an angel to him to say: "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost" (Matt. 1:20). And we are told, "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS" (Matt. 1:24-25).

So it turned out that Jesus had not only a mother, but He had a home. Joseph was to Him like a father. Luke tells us how the Lord Jesus, when He was only twelve years old, went with "his parents" to Jerusalem (Luke 2:41-42). Of course, Jesus regarded Joseph as legally His father, actually His foster father. Jesus had the care of a human father, though Joseph was not really His father. Jesus had the blessing of a home. Luke 2:51 tells us that the boy Jesus, even after His startling answers and questions before the doctors at Jerusalem, "Went down with them, and came to Nazareth, and was subject unto them" (Luke 2:51).

How Jesus honored the home and made it a holy institution by choosing to be born into a home and to live in a home! The relationship of Joseph and Mary is all the more honored and glorified because while they had each other and loved one another tenderly, to them was committed the care of the Lord Jesus Christ, God's own Son, come to live on earth among men as a man. They cared for Him as a baby, and He nursed at a mother's breast. They fed Him, protected Him, washed Him, taught Him. They took Him to the synagogue at Nazareth. They took Him to Jerusalem to worship at the Passover time. And Jesus loved them and was subject to them. Jesus had a home. Not much is said about the first thirty years of the life of the Lord Jesus on this earth, but enough is said to make us know that He lived in a human home and thus forever glorified home and marriage.

Marriage is of God, a divine institution. Those who speak of "holy matrimony" speak aright, for matrimony is holy.

Marriage is the oldest human institution. We may read back in the dusty files of history and find ancient human governments, but they did not begin in the Garden of Eden. Not till after the flood did God institute human government and make men accountable to enforce the law. Human government is not as old as marriage.

The church, congregations of believers, goes back to the times of Christ; the Jewish nation as a separated people with forms of

worship given by God goes back far beyond that to Mount Sinai; but public worship, church organization and service—these are not as old as marriage. Neither the church nor human government (both of them divinely given) are as old as the sacred institution of marriage given by God in the Garden of Eden.

How remarkable it is that marriage was first intended for perfect men and women! Adam had never sinned when God made him a wife because, God said, "It is not good that the man should be alone." Even perfect, sinless people, holy people, so virtuous and good that God Himself could come and walk with them in the garden and talk with them intimately and delight in their sweet and holy fellowship, such holy and sinless beings as Adam and Eve were in the Garden of Eden yet found marriage right and proper and helpful. Those who would say slurring things about marriage and about the relation of husband and wife are wicked and foolish people who disregard the holy character of marriage. No wonder God could say to us through the book of Hebrews, "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

Some books on sociology taught in high schools and colleges teach that marriage is a product of evolution. They tell fantastic tales of some time before history began when marriage came slowly into being. (Then, so these God-haters would have us think, men and women were only half-human and half-ape.) These deniers of the Bible say that originally men and women ran together in hordes and lived promiscuously without any honest and permanent mating of man and wife. But it is significant that all of this is an invention, without one single shred of evidence. Nobody has any historical account of any such time or any such place when there was no marriage as it is known today. Those who believe that marriage is a product of evolution think so only because they want to think so. They think so without evidence. They think so without reason. The real reason such people believe that marriage is a product of evolution is that they hate the Bible and hate God and do not want to believe that marriage is an institution which God Himself gave according to the Bible. They do not want a binding, Bible marriage. They do not want to give an account to God. They do not want to repent of their sins. So they make up a fantastic tale, and try to make it plausible, in order to bolster the foolish doctrine, or guess, of evolution. They deliberately want to leave God out of their plans, and so they would like to believe that marriage is not

of God but is simply the outgrowth of evolution.

Some people actually do not want to be bound by vows of marriage. They want easy divorce when lust is somewhat satisfied, when the fires of passion burn low. They do not want to regard marriage as a responsibility. They do not want to obey the laws of God. They do not want to accept the responsibilities of children. They advocate birth control, or companionate marriage, or easy divorce. But the simple truth is that not one shred of evidence in history indicates there was ever a time when men did not know marriage as we have it today, in the best cases the union of one man and one woman, bound together by solemn obligations in a holy institution.

It is true that because men and women are sinful they have not always lived up to their own ideals and to their own conceptions of what is true and proper in marriage. But marriage as an institution has endured from the first man and the first woman until now. It will endure until mankind in this flesh lives no more on this planet.

How foolish it is to believe that there was a time that men were not even as sensible as some animals are today! Many beasts mate for life, in something like a true marriage. It is said that lions mate for life. Some kinds of birds mate for life. There seems to be a true affection, a true sense of responsibility, an instinct for permanent mating.

If that be true among some of the higher animals, how much more is it true that God Himself has ordained marriage for mankind. It is a holy, a divine institution. We have no right to change

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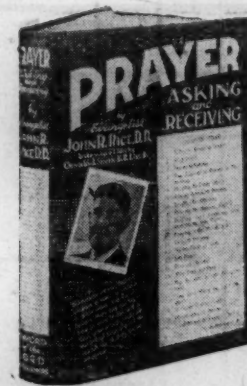
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Marriage and Home

(Continued from page 10)

God's laws concerning marriage. No one can ever disobey them without danger and terrible hurt to himself and to society.

There have always been perversions of marriage. There have been cases of polygamy. There have been times of great spiritual darkness and wickedness in not keeping the laws of God about marriage as well as about other matters of morality. But mankind was made for marriage, and marriage was made for mankind, by the plan of an infinitely loving and wise God.

II. Why Should People Marry?

There are many sensible reasons, reasons embedded in the need and consciousness of the human race, which make marriage desirable and proper, as the usual thing.

First of all, mankind needs fellowship.

Marriage is intended of God to be the answer to a lonely heart and to supply fellowship and comfort and joy. God said, "It is not good that the man should be alone." Do you think that for a man to have his stomach full of food satisfies all the highest and best in man? Do you believe that for a man to have the needs of his body supplied is all that is required? Obviously no. Man needs fellowship. If a woman cooks, she cannot enjoy her cooking unless someone else who loves her eats it. Many women who live alone almost starve themselves because they cannot enjoy cooking and cannot enjoy eating when there is nobody to cook for and nobody to eat with. Fellowship, after all, is more important.

Why should it please a man that he is wise if there is no one to hear his wisdom? Why should it please a man if he is brave when there is no one to protect and no one to praise his courage? And what would it matter to a woman if she could sing beautifully if there were no one who loved her to hear her sing?

The Saviour sent out His disciples two by two. He sent the seventy the same way, two by two. On the great missionary journeys we find that Paul and Barnabas went together; then Paul and Silas. This only illustrates the fact that companionship is an essential, not only for our happiness but for our usefulness. And the Scripture tells us how Jesus said, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). You see, even in prayer one can do better if he has help. God is more likely to hear the prayer of two people than the prayer of one.

When two people walk together, if one stumbles the other can hold him up. If one be discouraged, the other can encourage him. If one be hurt, the other can help him. Two people can sleep together warmer than if one sleeps alone. Two hearts together can be more cheerful and happy than either of them alone. You see, man, or woman, necessarily needs fellowship. At very best it is lonely enough in this world. At very best there are many secrets of the heart, the longings, the aspirations, the memories, the burnings of conscience that one cannot tell everybody. Or how each of us needs someone dear and sweet and near, loving and forgiving and understanding and believing, to share with us!

Marriage supplies the need of fellowship. The man who has a true wife who loves him and believes in him can face the world and not be afraid. How many times a noble preacher has preached the gospel in the face of scorn and disbelief and even abuse and persecution, but has done it boldly and even happily, because he knew there was one nearby who loved and understood and believed in him and his message and held him up in prayer! You see, in the very nature of mankind is written the need for marriage. Marriage is for fellowship and comfort.

In the common language of the people, a wife or a husband is often spoken of as "my companion." That old English usage of the

term really pictures what a husband or a wife is. God intended marriage to furnish a companion for the heart. That is one reason why people need to marry.

Second, people should marry for a partnership.

You see, a man is wonderfully built for the work that God has for him to do. But a man may be ever so strong in doing his work, and yet he may have clumsy fingers for threading a needle or dressing a baby. How often men have been astonished when they brought a bride to the home that was prepared ahead of time to see what deft changes a woman's fingers made in the home! An embroidered doily on a table here, a vase of flowers there, a dainty curtain, a neat arrangement here and there; and lo, the home is different! You see, men and women are not alike and each needs the other for partnership.

How many men there are who have tried to live alone. Sometimes on the plains of west Texas cowboys have "batched"—which means they lived as bachelors, doing their own cooking, living in abodes without a woman. I can tell you from seeing many such a bunkhouse, many such a cook shack, many such a ranch home in west Texas, that man was not made to live alone. Man needs the help of a good woman. A home is not a home without a woman.

In countless apartments over the nation two or three girls—secretaries, stenographers, department store clerks—live by twos or threes, together. They make their toast and coffee in the morning over the little burner, they eat their meals together at night perhaps. Though they have all the dainty things that woman's fingers prepare for a home, it may be, yet they must go out through the day and toil to make a living for themselves. And when women live alone they have trouble with the furnace. They do not know what to do when a window sticks. And they always feel certain limitations out in the world of commerce. There is a place in business for a woman as an assistant to man, but any woman who runs a business of her own, who meets the world on its own terms, often feels her frailty, often feels the need for stronger hands and shoulders and a bolder brain than her own. I am not disparaging the gifts and the abilities that women have. I simply say that women are only women and men are only men. God intended that they should work together in a partnership.

In the pioneer home there was need for strong arms and hands to fell the trees and clear the land and till it. There was needed boldness for protecting the home against the Indians, courage to supply the larder with wild meat. But in the cottage there was a need for daintier fingers to rock the cradle, to do the sewing and the cooking. And there was need for a tenderer heart, for a woman's genius and a woman's devotion and a woman's loyalty. You see, for the sake of partnership, marriage is necessary. A man is only half a man if he is not married. A woman is certainly less than a complete woman who is not married. God made man and woman to work together, and no one is at his best who does not have his work complemented by a partner of the other sex. It is true that in business, and sometimes in Christian work, the ideal and the best work is done by men and women working together. But in marriage, even more than in business or in the professions or in Christian work, men and women are made to toil together and to divide their labor according to their gifts and capacities and inclinations. How wise, how good was God to provide the institution of marriage that the best both in man and woman could be brought out, and that their toil should have the best reward and the best fruitage!

Third, marriage is a necessity because of biological need.

God Himself has formed in human beings a certain sex capacity for marriage and love and home and mating. God Himself has given a hunger, a biological necessity that presses men and

women toward marriage. That urge is a holy one. It is normal. It is right. I have heard Christian people speak of sex desire as if it were an evil and wicked thing. I have heard people speak of the normal biological necessity that people feel and call it by an evil name, "lust." It is true that sex desire can be perverted, can be unholy and wicked, but it is not normally so. Men are made for marriage. Women are made for marriage. God intended that men and women should look forward to mating. Love, courtship, marriage, mating, child-bearing—these are the normal futures of normal men and women. We ought to realize that the biological necessities of sex are created in men and women and that for good. Sex is holy.

It is true that sex desire can be perverted. It is true that sex, as flaunted by the moving picture screen, as regaled in the cheap magazines, as indulged in by lewd and immoral and godless people, can be a terrible trap for souls, a God-dishonoring evil. But let us remember that God Himself made man, and God made woman and made them with an innate desire the one for the other. That is one reason for marriage.

In I Corinthians 7:1-2 the Scripture says, "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband."

You see that to avoid fornication is one of the reasons for marriage. The bodily desire which is natural and proper, ought in usual cases, to result in love and marriage at the proper time and in the proper way.

Again in the same chapter, I Corinthians 7:9 says, "But if they cannot contain, let them marry: for it is better to marry than to burn." People ought to marry, as a general thing, to avoid the unrest, and avoid the temptation, and avoid the sin, that often comes when people are frustrated in their natural urge of sex.

I do not mean that Christians cannot live happy, noble, content lives; for they can. Everybody in the world is intended to remain continent and self-possessed until the proper time comes for marriage and the proper mate appears and until the proper and conventional safeguards are met. Certainly honorable, good people can remain continent and can live separate from the opposite sex when that is necessary. And for some people that is necessary all their lives. In such cases, certainly, any man and woman can have grace to do right and live right. Christians who ought not to marry can have peace and joy and victory day by day. Yet the Scripture is clear that in ordinary cases, to avoid fornication and to avoid the burning of unfulfilled desires, marriage is proper.

We ought not to think of this biological urge, this sex necessity, as calling simply and only for mating. There are many secondary characteristics of this heart hunger and body hunger of sex. A man wants to hear a woman's voice. He wants the ministrations of her kind fingers. He wants to hear her laugh and her chatter. And so a woman feels the need to lean on a man, to depend upon him, to praise him and be praised by him. All of this is part of the sex urge that God has put in a man or in a woman. It is normal and right. A man is so made that he needs a woman. A woman is so made that she needs a man. In ordinary cases this biological urge is a reason for marriage.

Fourth, most people ought to marry for the propagation of the race; for the bearing and rearing of children.

To Adam and Eve in the garden God commanded, "Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). Again after the flood God repeated that command to Noah and his descendants, "Be fruitful, and multiply, and replenish the earth" (Gen. 9:1). You see, according to the Scripture, to multiply is a duty of mankind. It is God's plan that the race should be propagated. It is a solemn duty, a duty to God and a duty to society, to propagate the race.

I know that those who advocate birth control often tell how the increase of population means the increase of misery. But ac-

cording to all the best authorities, the increase of good Christian marriages—honorable, godly, Scriptural marriages—does not bring misery, but good. Big families are happier than small families. How infinitely better off is the home that has children than the home that does not have children.

God intended that a woman's womb should bear children. God intended that a woman's breast should give suck to little ones. God intended that a woman's arms should cradle tiny bodies, and that a woman's voice should croon to them the love songs and lullabies that all women instinctively seem to know. God put this urge, this burden on the little girls who play with their dolls. Women are intended to be mothers. Their bodies are made for motherhood. Their natures are made for motherhood. Their highest and best joy will come as mothers in ordinary cases.

So men are intended to be heads of families. Men are to know something of God's august might and of God's holiness and God's righteousness as they administer wisely the home over which God has made them head. Every man was made to be a husband and father. In the very nature of a man are capacities never released until he has a home and family. I recall in my early ministry as a preacher I felt more richly and deeply my burden for preaching when I had children of my own. How rich, how noble, how blessed are the aspirations, the sense of responsibility, the holy heart searchings of one who has become a father! You see, God intended men to be fathers.

So people ought to marry, generally, and they ought to marry part-

ly as a matter of duty, partly as a matter of fulfilling holy destiny in propagating the race.

In I Peter 3:7 God tells us how a man and wife enter into the mysteries and miracles of creation in marriage. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life." Man and woman, when united in marriage and in godly mating, are "heirs together of the grace of life." God says to a man and to a woman,

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Marriage and Home

(Continued from page 11)

"I will let you join Me in the creation of a tiny creature. I will let you bring into the world not only a little body but an immortal soul." How wonderful that a man and a woman in mating and in marriage may be partakers with God in the mysteries and miracles of creation itself! That is the destiny of marriage. So, generally speaking, marriage is a holy duty and responsibility, a way to propagate the race and to fulfill the command of God as well as to fulfill the call that is innate in the bodies of men and women and in their natures.

Fifth, people ought to marry because they fall in love.

Certainly people should never marry who do not love. It is true that falling in love is not enough reason for marriage. No matter how much you love someone, it would be foolish and wicked and disastrous to marry that one unless certain other requirements were met. All these homes that are broken by divorce—do you think that they were not established on love? I say that love is not enough. We will deal further with that later. Yet, certainly, love is essential to a happy marriage, and when people love as they ought, that is a compelling reason for marriage.

I remember the long four years when I wrote a letter to my sweetheart almost every day, except those few months that we were in school together and when I could see her daily. I never read a book that blessed me but that I wanted her to read it. Usually I sent the book to her with my notations on the margin of the pages. I never ate pleasant fruit but that I wanted her to share it. I never smelled sweet flowers but that I wanted her to have their fragrance. Oh, love is a compelling thing. I longed and dreamed for the time to come when we could live together and never be parted any more. I wanted her in my sight. I wanted to hear her voice. I wanted to share her joys and help bear her sorrows, this beloved of mine. Love is a compelling reason for marriage, and people ought not to marry unless they love one another. But God sends love, if it be a holy love, and if it be approached according to His will. Love is one reason for marriage.

From these things let us conclude that in ordinary cases God intends men and women to marry and that in most cases marriage is the happiest way of life, provided it be marriage according to God's will, marriage with His blessing.

III. Marriage Is the Most Intimate Human Relationship

In poetry and song through the ages men have made much of the love of a mother. On Mother's Day every year, cards are sent by the millions with loving verses, ascribing to mother all the highest virtues, all the tenderest sentiments. Many times people say that, "The best friend you will ever have is your mother." But I want to press on the heart of every reader that the most intimate and precious human relationship is not that of mother and child. It is the relationship of husband and wife.

Mother's love is very tender. It is a miracle of God's mercy that He gives to each of us a loving mother. My own mother has been in Heaven since before I was six years old, and these forty-odd years I have missed her with a loneliness unspeakable. How I long to see her! How glad I am that she talked to me about the Lord, that she called me her "preacher-boy," that she gave me to God when I was born and made me promise, as she lay on her deathbed, that I would meet her in Heaven! I thank God for the tender ties between a mother and her child.

But after all, there are many limitations to the mother-child relationship. For one thing, it is mostly one-sided. The mother loves the child when her love cannot adequately be returned. The mother gives; the child takes. That is not an equal relationship. After awhile, the mother's heart is often broken by the fact that the child's love turns elsewhere to other com-

panions, other friends, and at last to a permanent mate. You see the mother-child relationship has a tendency to degenerate and become less binding. Children move away from home. The tie of a mother's love cannot hold the boy who learns to love a girl and wants to marry her. You see, mother's love has its human limitation. Great and sweet as it is, the mother-child relationship is not the most intimate, not the most precious, not the most blessed.

Often, in fact, mother love is selfish. Often mother love would keep for herself the young life that ought to be spent on the world. Boys and girls ought often-times to leave home and go out in the world to find duties, other homes, other mates and companions. That is God's ordained law. Mother love often regrets it, for mothers are only human after all, and mother love is circumscribed by many selfish motives and desires and by limited vision, in the very nature of the case. Mother love is not the greatest of love. The mother-child relationship is not the sweetest nor the most intimate nor the most blessed relationship.

How strong is the love of some brothers! Stop and think among those you know of brothers who have been very near to one another. Sometimes it is a brother and a sister who are bound together so closely. Especially is this often true of twins. Sometimes there is a deep kinship of mind and heart between friends. You think of David and Jonathan, of Damon and Pythias. But the friendship of brother for brother is not the closest human tie. The relationship between friends is not the nearest and dearest, not the most intimate nor the most precious.

In the very nature of the case there are certain reticencies necessary and inevitable between people of the same sex. The most intimate men friends do not discuss certain things freely. These ties are not the closest. These loves are not the deepest. These understandings are not most all-inclusive.

No, the most intimate human relationship is that of husband and wife. The dearest love is that of the husband for his wife and of a wife for her husband. I think that properly, as illustrated in the Scriptures, a man ought to be a stronger character and thus ought to be capable of a richer, deeper love than the wife. I mean that a husband represents Christ and should love his wife "even as Christ also loved the church, and gave himself for it" (Eph. 5:25). And the wife is to love her husband as the church is to love Christ and is to be subject to him. In any case, the Scripture says that the wife is "the weaker vessel" (I Peter 3:7). But be that as it may, the relationship of husband and wife should be the most intimate, the most precious, the dearest and best in all human experience.

When God made Adam and Eve and brought them together, and gave Eve to Adam as a bride, the Scripture tells us then that "They were both naked, the man and his wife, and were not ashamed" (Gen. 2:25). That indicates how intimate is the relationship of husband and wife. Theirs should be and may be, if they are wholly devoted one to the other, if they are as fully surrendered to marriage and the home as they ought to be; theirs may be the most tender and beautiful understanding with no intimacies withheld, with no embarrassment over perfect oneness of mind and heart.

Marriage love and marriage intimacy is so great that the Scripture says that "they twain shall be one flesh."

The mating of a man and woman is so intimate that surely any man with any decency, any woman of sense can see it is proper only for people who are mated for life and who have given themselves wholly one to another.

Sometimes a tender and gentle girl, modestly reared and protected, may feel a sense of shame when she comes to the marriage bed. She may feel that there is something unholy, something in-

decent, about the marriage relationship. That is not true. And all of our teaching, and all of our attitude on this matter of marriage ought to be so holy and so Scriptural that people would come to marriage with a sense of holy devotion. The marriage joys are holy joys. It is not wrong for a woman to give herself to her husband without reserve. It is not wrong that a husband should give himself to his wife without reserve. It is not wrong that they, the man and the woman, may be naked before each other and unashamed.

In fact, the ideal of marriage is that every woman's heart should be open, that she should seek to have her husband share all of her thoughts and dreams and aspirations. Likewise the husband should so love his wife and be so devoted to her that she may understand all his heart. The intimacies of marriage ought to be blessed and sweet.

Necessarily this attitude about marriage would demand purity and cleanliness. What man who is licentious and evil, a breaker of his marriage vows, a chaser after wicked women, would feel free to tell his wife all his heart? What woman who is rebellious and unsundered, unwilling to keep her marriage vow of obedience, and unwilling to go where her husband goes and live where he lives and work to please him as a "help meet"—what such rebellious woman would feel like taking her husband into all her heart? Such people have not truly married in their hearts when they do not give themselves, unashamed, wholly to their companions.

A man and a woman who marry should not only consider themselves legally as of one flesh but they should so love one another, so mold themselves each to the other's needs and loves and desires and capacities that they actually become one. They can be one in their minds, one in their plans, one in their loves, and one in their understanding, as God gives grace and makes the marriage real.

There have been many very foolish and unscriptural things said about marriage. I have read the ravings of some writers who said

that married women were living in "legal prostitution" because they felt obligated to surrender their bodies completely to the will of the husband in the marriage relationship. And some have even very foolishly taught that the sin of Adam and Eve in the garden was in the marriage relationship. How far-fetched, how unscriptural, how far from the truth are these vain human imaginings!

First Corinthians 7:3-5 says, "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency."

Do you see how completely marriage makes husband and wife one? The wife does not have authority over her body. That authority belongs to her husband. The husband does not have authority over his own body. That power belongs to the wife. And the Scripture plainly commands, "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." You see, God puts no fence between a husband and wife. God puts no limit to the intimacy of a holy union. God has no restrictions

on the marriage bed. The wife belongs to her husband. The husband belongs to his wife. It is no sin that they regard themselves as one, and the pleasure of one is to be the joy of the other. God puts no limit on the marriage relationship of a husband and wife.

I want you to see that marriage is the most intimate human relationship, so that two people actually become one in God's sight and grow more and more to be one in their wills, their beliefs, their habits, their understanding, their joys and sorrows.

This intimacy of the marriage relationship is so great that necessarily marriage ought to be a permanent relationship. Nobody but a prostitute could feel free to give herself to the arms of one man and then another, while the first man was still alive. The marriage relationship is so sacred, the relation of husband and wife so intimate, that marriage ought to last until death alone breaks it. That is the teaching of the Scripture. And that also is the plain implication of the nature of marriage itself. So intimate, so complete is this union of a man and woman in marriage that the union ought never to be broken except by death. How wicked to defile such a sacred and beautiful union! And what sorrow and grief will be the portion of those who think lightly of marriage and of its obligations and joys and privileges!

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News Notes

(Continued from page 3)

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